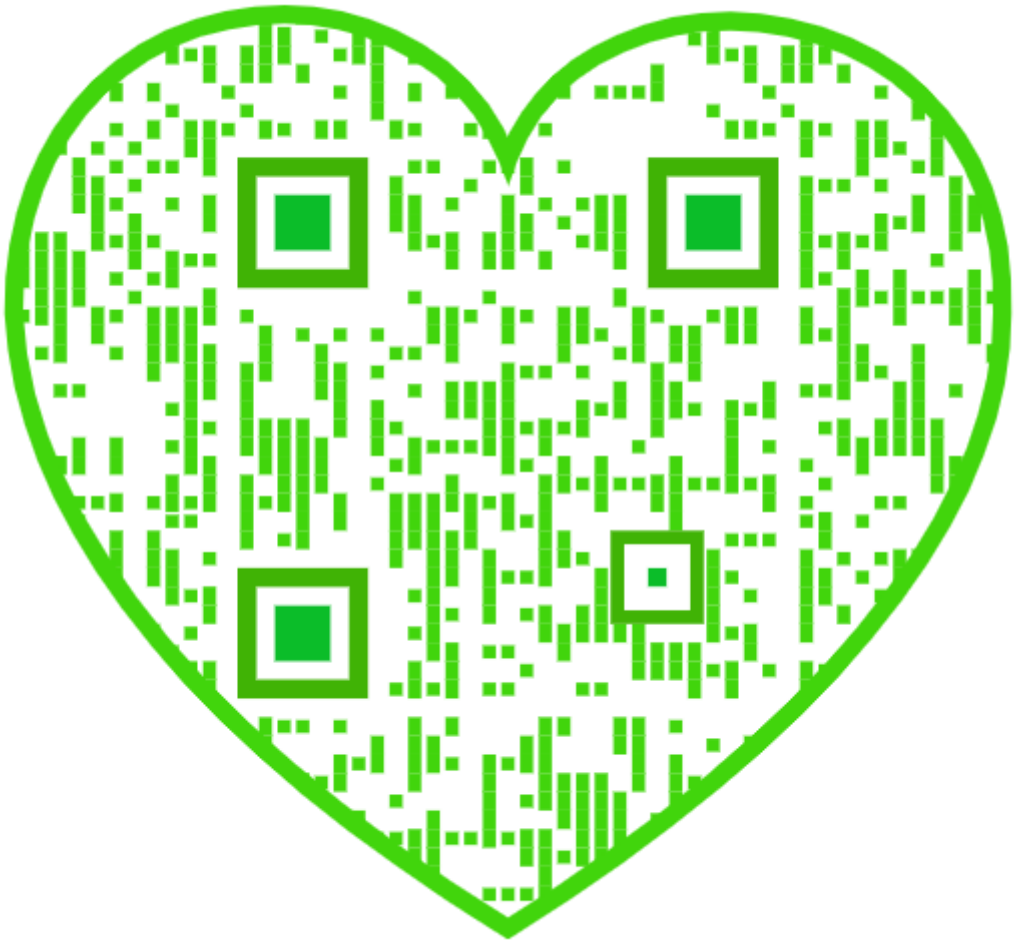
BV
1533
.C6



Class BV1533
Book .O6
Copyright No.

COPYRIGHT DEPOSIT.

PREPARATION FOR TEACHING

36
370

A STANDARD COURSE *for* TEACHER TRAINING

By CHARLES A. OLIVER

Approved by the COMMITTEE ON EDUCATION *of* THE INTERNATIONAL SUNDAY SCHOOL ASSOCIATION

PHILADELPHIA
THE WESTMINSTER PRESS
1909

BV1533
.O6

Copyright, 1909
By Charles A. Oliver

LIBRARY of CONGRESS
Two Copies Received
MAY 21 1909
Copyright Entry
May 12, 1909
CLASS A XXc. No.
23972 8
COPY 3.

Foreword

The rapid development of teacher-training ideals and the adoption of a standard course have made obsolete courses prepared even so late as 1905, when "The Westminster Teacher Training Course" was published. To meet present day requirements an entirely new volume —"Preparation for Teaching"—has been written by one whose long and successful experience in the work of teacher training specially qualifies him for the task.

The volume has been approved by the Committee on Education of the International Sunday School Association, which requires that the standard teacher-training course shall consist of not less than fifty lessons, at least twenty of these being devoted to the study of the Bible, and at least seven each to the study of the pupil, the teacher and the Sunday school.

It will be noted that the maps printed in connection with the lessons are mere outlines. They have been crudely made in order that they may be the more easily reproduced on the blackboard.

In offering to our Sunday schools this new course of teacher-training lessons, the publishers feel that they are putting within their reach a book which will prove valuable and helpful.

How to do Successful Teacher-Training Work

Determine to have a class. You can do it. The plans are practical and can be adapted to any school.

Remember that it is important to start right. A half-hearted, poorly considered effort will inevitably be a failure.

Read carefully the general teacher-training leaflets. Confer with those who know the work. Secure all available information. Write to the Sunday-school department of your denomination or to the Superintendent of Teacher Training of your state Sunday-school association.

Do personal work. Enlist the interest of the choicest people in the church. They may need the course of study least but will appreciate it most. Through these, others will be reached.

Call a meeting of the teachers and officers. Show a copy of the textbook, and teach a sample lesson. Decide to inaugurate the teacher-training work at once.

Secure the most competent teacher available, not necessarily an expert, but some one who will be a leader, earnest, sympathethic, tactful and patient. Do not postpone the time of starting the class because the skilled teacher is not at hand. Use the best man or woman you have.

Organize one or both of the following classes:

1. A Class for Present Teachers. If possible, an entire evening should be devoted to the class work. If this is not feasible, the class may meet in connection with the regular teachers' meeting, before or after the midweek prayer meeting or at some time on Sunday. Officers of the school and the Christian workers will find it profitable to join the class.

2. A Permanent Teacher Training Class in the Sunday School. With the help of the teachers select from the Senior and Adult departments of the school a group of choice young people and form them into a class which will meet during the regular school session. Sometimes it may be found desirable to change an entire senior or adult class into a teacher-training class.

If possible, give this class a separate room, or have it meet with the main school during the opening exercises, and then in the church auditorium or a near-by home for lesson study, which may then be continued during the time devoted by the school to closing exercises. This class should be continuous. New pupils should be allowed to enroll when any one of the five sections of the book is completed. Thus one who begins with Part IV would first take Parts IV and V, and then make up Parts I, II and III when the book is begun the second time. Thus if care is taken to enroll recruits at every opportunity, there will be no difficulty in making the class continuous.

The members of the training class should not be called upon to act as supply teachers. The class work should not be disturbed till the course has been completed.

A Mixed Class. It is sometimes found desirable to begin with a mixed class of both present and prospective teachers. Union classes made up from a number of schools, have been quite successful in many places. However, the permanent class in a single school will usually be found to be best.

Enroll the class with the denominational and state teacher-training officials, and then prepare to secure the help and inspiration that will come from them.

TEACHING HINTS

Secure the coöperation of every member of the class. Ask questions and assign subjects for special study. See that each student has a text-book, and that the lessons are studied.

Use the blackboard. Write out the lesson outline and simple diagrams.

Review constantly. Make sure that every lesson is thoroughly mastered.

Give written reviews occasionally. These will show the weak places in the knowledge of the students and will enable you to help them.

Be sure that the class takes the official examinations provided by the

denomination or the state Sunday-school association. The text-book is divided into five sections of ten lessons each. An examination will be given at the end of each section; this will be final for that part of the book. Classes preferring to take fewer examinations may combine two or more parts for examination. These examinations are an incentive to good work; the receipt of good grades for a section of the work will be a decided encouragement to continued effort.

Graduation exercises are a fitting recognition for faithful work and do much to impress upon the church and community the importance of Sunday-school teaching.

The students passing the examinations will be entitled to the international or the state first diploma and will also be accorded denominational recognition.

Individual students may study the course, take examination and receive recognition.

Contents

		Page
Foreword		iii
How to do Successful Teacher-training Work		v
	Part I	
	THE OLD TESTAMENT	
Lesson		
I.	The Old Testament Books	1
II.	The New Testament Books	2
III.	The Period of the Patriarchs	4
IV.	The Period of the Patriarchs (Continued)	7
V.	The Period of the Patriarchs (Continued)	9
VI.	The Period of the Great Leaders	11
VII.	The Period of the Kings	14
VIII.	The Period of the Kings (Continued)	16
IX.	The Period of the Foreign Rulers	18
X.	The Old Testament World	20
	Part II	
	THE NEW TESTAMENT	
I.	The Early Life of Christ	27
II.	The Ministry of Christ	29
III.	The Ministry of Christ (Continued)	32
IV.	The Ministry of Christ (Continued)	35
V.	The Ministry of Christ (Continued)	38
VI.	The Church in Jerusalem	41
VII.	The Church Extending to the Gentiles	43
VIII.	The Church in All the World	45
IX.	The Land Where Jesus Lived	49
X.	The Places Visited by Jesus	51
	Part III	
	BIBLE INSTITUTIONS AND THE SUNDAY SCHOOL	
I.	Places of Worship	59
II.	Sacred Services	62
III.	The Sacred Year	64

Lesson		Page
IV.	The Sunday School	66
V.	The Interrelation of the Church, the Sunday School and the Home	69
VI.	The Purpose of the Sunday School	71
VII.	The Sunday School Organized and Equipped	73
VIII.	The Sunday School Graded	75
IX.	Methods of Building Up the Sunday School	77
X.	The Sunday School and Missions	79

PART IV

THE PUPIL

I.	The Importance of Knowing the Pupil	83
II.	Knowing the Pupil by His Play	85
III.	Infancy. The Cradle Roll and the Beginners	88
IV.	Infancy. The Cradle Roll and the Beginners (Continued)	90
V.	Childhood. Primary and Junior	93
VI.	Childhood. Primary and Junior (Continued)	95
VII.	Early Adolescence. The Intermediates	98
VIII.	Early Adolescence. The Intermediates (Continued)	101
IX.	Later Adolescence. Seniors and Adults	103
X.	The Child Prepared for the Teaching	106

PART V

THE TEACHER

I.	The Teacher's Teacher	111
II.	The Teacher and His Text-Book	112
III.	The Teacher and the Pupil	115
IV.	The Teacher's Personal Preparation	117
V.	Teaching Principles	119
VI.	Methods of Teaching	121
VII.	Preparing the Lesson	124
VIII.	Illustrating the Lesson	127
IX.	The Teacher's Responsibility	129
X.	The Complete School for the Trained Teacher	131

PART I

The Old Testament

LESSON I

The Books of the Bible

The Bible is God's written revelation of his will.

It consists of sixty-six books.
Written by at least thirty-six people.
During a period of sixteen centuries.

The Old Testament was written in Hebrew, excepting a few short passages which are in the Aramaic language. About one hundred years before the Christian era the entire Old Testament was translated into Greek. The New Testament was written in the Greek language. Our English Bible is a translation from these original languages.

It is important that the Sunday school teacher be thoroughly familiar with the name and location of every Bible book.

THE OLD TESTAMENT BOOKS

The thirty-nine books of the Old Testament may be conveniently grouped as follows:

The Books of the Law. Five. Genesis, Exodus, Leviticus, Numbers and Deuteronomy.

The Historical Books. Twelve. Joshua, Judges, Ruth, First and Second Samuel, First and Second Kings, First and Second Chronicles, Ezra, Nehemiah and Esther.

The Poetical Books. Five. Job, Psalms, Proverbs, Ecclesiastes and the Song of Solomon.

The Major Prophetical Books. Five. Isaiah, Jeremiah, Lamentations, Ezekiel and Daniel.

The Minor Prophetical Books. Twelve. Hosea, Joel, Amos, Oba-

diah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi.

Useful Drills. Give the names of the Old Testament books, backward as well as forward. Choose books at random, and locate each in its division, telling the names of the books before and after it—precisely as you would "bound" a state or a country. See how readily you can turn to the various books.

TEST QUESTIONS

In what language was the Old Testament written?
How many books are in the Bible?
How many books are in the Old Testament?
About how many persons wrote the books of the Bible?
Through how many centuries did the writing extend?
Name the books of the Law.
Name the Historical books of the Old Testament.
Name the Poetical books of the Old Testament.
Name the Major Prophetical books.
Name the Minor Prophetical books.

BLACKBOARD OUTLINE

Bible	66 Books 36 Authors 16 Centuries	O. T. Books 39	**Languages**: Hebrew, Aramaic, Greek
Books	Law. G. E. L. N. D. History. J. J. R. 1 & 2 S. 1 & 2 K. 1 & 2 C. E. N. E. Poetry. J. P. P. E. S. of S. Major Prophetical. I. J. L. E. D. Minor Prophets. H. J. A. O. J. M. N. H. Z. H. Z. M.		

LESSON II

The New Testament Books

The New Testament was written to set forth the character and teachings of Jesus Christ, the Mediator of the New Covenant, by at least eight men, four of whom—Matthew, John, Paul and Peter—

were apostles, two—Mark and Luke—were companions of the apostles, and two—James and Jude—were brothers of Jesus. The different books were written at various times during the second half of the first century.

The following is a convenient division of the New Testament books:

The Four Gospels, or Biographies. Matthew, Mark, Luke and John.

The Historical Book. The Acts of the Apostles.

The Pauline Epistles. Fourteen. Romans, First and Second Corinthians, Galatians, Ephesians, Philippians, Colossians, First and Second Thessalonians, First and Second Timothy, Titus, Philemon and Hebrews.

The General Epistles. Seven. James, First and Second Peter, First, Second and Third John, Jude.

The Prophetical Book. Revelation.

TEST QUESTIONS

Suggestion for review. The leader may conduct this review as a written examination, dictating the questions to the class, and pausing while the answers are written.

When was the New Testament written? by whom?
In what language was the New Testament written?
Name the four Biographies of Christ.
Name the Historical book of the New Testament.
Name the Pauline Epistles.
Name the General Epistles.
Name the Prophetical book of the New Testament.

BLACKBOARD OUTLINE

Books	Biographies. M. M. L. J. History. A. Pauline Epistles. R. 1 & 2 C. G. E. P. C. 1 & 2 T. 1 & 2 T. T. P. H. General Epistles. J. 1 & 2 P. 1, 2, & 3 J. J. Prophetical. R.

LESSON III

Old Testament History

The Bible is God's revelation to men. Its central theme is salvation through Christ. Bible history unfolds the religious meaning of events, and represents God as active in the affairs of men.

Old Testament history may be divided into four periods:

I. **The Period of the Patriarchs.** Adam to Moses.
II. **The Period of the Great Leaders.** Moses to Saul.
III. **The Period of the Kings.** Saul to the Babylonish Captivity.
IV. **The Period of the Foreign Rulers.** The Babylonish Captivity to the Advent of Christ.

I. The Period of the Patriarchs

ADAM TO MOSES

The Bible Account. The Book of Genesis.

This period reveals the preparation of the people of Israel for their great mission of giving the knowledge of the true God to the whole world.

The subdivisions of this period are:

1. **The Godly Line.**
2. **The Chosen Family.**
3. **The Tribes of Israel.**

1. THE GODLY LINE

In the beginning of this earliest age there were no nations. God's grace was revealed to a few select men, who preserved the knowledge of him on the earth. In the meantime the world was becoming more and more corrupt.

The godly men of the age were Adam, Seth and his descendants, notably Enoch, who "walked with God: and he was not; for God took him," Noah who built the ark, and Shem and his descendants.

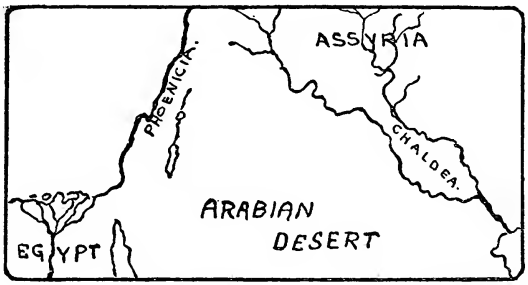
The leading events of this subdivision are:

(*a*) **The Creation.**
(*b*) **The Fall and the Promise.**
(*c*) **The Flood.**
(*d*) **The Dispersion.**

(*a*) **The Creation.** (Genesis, chs. 1, 2.) God called all things into being by the word of his power. His creative work was progressive: first, the world of matter was created; then, the system of life, and finally man, the crown of creation.

Because of his interest in his creatures, God followed his work of creation with his work of government and preservation.

(*b*) **The Fall and the Promise.** (Genesis, ch. 3.) Adam and Eve were created in a state of innocence, but strength and permanence of character could be theirs only through resistance of evil and choice of the good. They were tested under most favorable circumstances. God endowed them with a clear mind and pure heart and with ability to do right. He also gave them his own presence and fellowship. The test of their loyalty was to be obedience to him.



Satan appeared in a fascinating aspect, and tempted them to doubt God's wisdom and love and to disobey his commands. They yielded to the temptation, and sin entered the world. In mercy God promised one who would redeem men from sin. (Gen. 3 : 15.)

(*c*) **The Flood.** After the fall God gave the world a new beginning in Seth, through whom the promises would be handed down. The descendants of Seth married with the Cainites and became impure. The wickedness of men increased until there remained but one righteous man, and he was in great danger of being carried away by the corruption around him. God's patience was most wonderful. The Holy Spirit had striven with men. Noah had warned them, and even after Noah had entered the ark there was a respite of seven days before the flood came, but God's mercies were refused and men perished. (Genesis, chs. 6, 7.) Noah was saved from the flood by the ark, and from the evil

in the world by the flood. When he came out of the ark, he erected an altar as a pledge that his saved life was henceforth consecrated to God's service. (Gen. 8 : 20.)

(*d*) **The Dispersion.** (Genesis, ch. 11.) After the flood the world was given another new start, but as the people multiplied, men increased in wickedness. They built the tower of Babel in defiance of God. They sought to establish a world-wide empire that would be independent of God, and for this the Lord scattered them in many lands. Then, in the providence of God, there arose tribes, nations and different languages.

Four great nations were established, Egypt in North Africa, Phœnicia on the Mediterranean coast, Chaldea between the Tigris and the Euphrates rivers, and Assyria north of Chaldea.

TEST QUESTIONS

Name the four periods of Old Testament history.
Give the limits of the period of the Patriarchs.
What Bible book tells about the period of the Patriarchs?
Give the subdivisions of the period of the Patriarchs.
Name the noted men of the first subdivision.
Name four leading events of the subdivision, "The Godly Line."
Give the three stages of God's creative work.
How was Adam's loyalty to God tested?
Why did God destroy the world in the time of Noah?
Describe the dispersion of mankind.

BLACKBOARD OUTLINE

I. The Patriarchs. A. to M. III. The Kings. S. to B. C.
II. The Great Leaders. M. to S. IV. The Foreign Rulers. B. C. to C.

I. The Period of the Patriarchs	1. The Godly Line	(*a*) The Creation	Book	
		(*b*) The Fall and the Promise		
		(*c*) The Flood		Genesis
		(*d*) The Dispersion		

LESSON IV

I. The Period of the Patriarchs

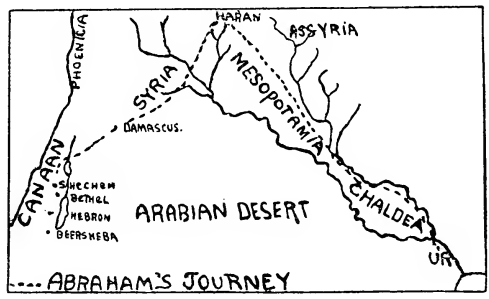
2. THE CHOSEN FAMILY

The method of grace by which salvation was offered to the entire race had failed because of the wickedness of the human heart, so God limited his gracious promises to a single family in order that, through it, the whole world might eventually receive his grace. We are now to note the series of providences that led to the making of God's people.

The great events of this subdivision are:

(*a*) **The Call of Abraham.**
(*b*) **The Wanderings of Jacob.**
(*c*) **The Advancement of Joseph.**

(*a*) **The Call of Abraham.** (Gen. 12:1 to 25:10.) God called Abraham to leave his home in idolatrous Ur of the Chaldees to go to an unknown land where God would make him the father of a mighty nation.



Abraham obeyed and journeyed first to Haran, where he tarried till the death of his father Terah, and then completed the journey to Canaan. At Shechem God told him that this was the land of promise and that it should belong to him and to his seed after him. Though he was not permitted to settle in one place, as he traveled through the land he

showed his faith in the divine promises by erecting everywhere altars of worship.

God signally honored the faith and character of Abraham by revealing himself to him in special ways, by entering into a sacred covenant with him and by calling him "my friend." (Isa. 41 : 8.) His family became God's peculiar charge. God dealt with them as with no other people.

(*b*) **The Wanderings of Jacob.** (Gen. 25 : 19 to 36 : 43.) Through Isaac the promises of God were passed down to Jacob who, despite his many faults, valued God's covenant blessing. Jacob in his wanderings suffered for his sins, and through the chastening became a good man. The divine blessing that he tried to secure from Esau by fraud, in the end became his undisputed possession on the ground of his real worth.

(*c*) **The Advancement of Joseph.** Joseph was one of Jacob's youngest sons and therefore was seemingly without prospects, as leadership in a family was inherited by the eldest son, but God was with Joseph and he could not be kept down. He was sold as a slave by envious brothers, falsely accused in Egypt and cruelly imprisoned, yet all these adversities were but steps to a position next to that of Pharaoh. Through his rare wisdom, his purity of life and strong character, he became God's agent in bringing his father and his brothers into their training school, the land of Egypt. (Genesis, chs. 45, 46.)

TEST QUESTIONS

How did God change his plan of bringing salvation to men?

Name the three great events of the subdivision "The Chosen Family."

What promise did God give to Abraham?

How did God honor the faith and character of Abraham?

What good results followed from the wanderings of Jacob?

Who was Joseph?

Name at least three of Joseph's trying experiences.

Name three elements in Joseph's character that made him a successful man.

What important result was brought about through Joseph's elevation?

BLACKBOARD OUTLINE

			Book
I. The Period of the Patriarchs	1. The Godly Line	(*a*) The Creation	
		(*b*) The Fall and the Promise	
		(*c*) The Flood	
		(*d*) The Dispersion	
	2. The Chosen Family	(*a*) The Call of Abraham	Genesis
		(*b*) The Wanderings of Jacob	
		(*c*) The Advancement of Joseph	

LESSON V

I. The Period of the Patriarchs

3. THE TRIBES OF ISRAEL

In this period the chosen family developed into the tribes of Israel; thus we reach another stage in the progress of God's plan. At first he dealt with select individuals, then with a single family, then with tribes, and later on with tribes organized into a nation.

The family of Abraham became the twelve families of the sons of Jacob. Each family was the nucleus of a tribe, and during the stay in Egypt the tribal life was fully established.

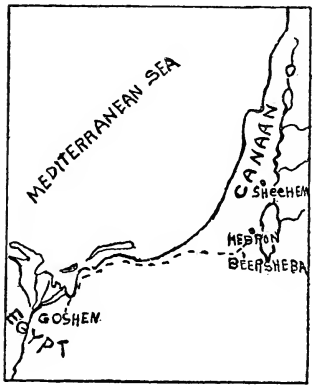
The great events of this subdivision are:

(*a*) **The Descent into Egypt.**
(*b*) **The Growth and Training of the Tribes.**
(*c*) **The Unifying of the People.**

(*a*) **The Descent into Egypt.** It was necessary that the people be separated from the corrupting influences of the Canaanites before they could be prepared for their mission under favoring circumstances. Egypt afforded the best civilization of that day, and no more pleasant home could be found than Goshen, near the Nile River. By his providence God had brought Joseph to this land and had made him so famous that the Pharaoh was glad to welcome Jacob and his children, and to give them the best the land produced. (Genesis, chs. 46, 47.)

(*b*) **The Growth and Training of the Tribes.** The children of Abraham were too few to take possession of the land of promise; they must have time and opportunity for numerical growth. (Ex. 1 : 1–7.) Secluded in a fruitful and happy land for several hundred years, the little company of seventy people grew to be twelve tribes, numbering at least two million people.

During these years the simple-minded shepherds were instructed in the schools of Egypt, and were trained in useful industries and in methods of self-government. This schooling was an important preparation for their life in the wilderness and in Canaan.



(*c*) **The Unifying of the People.** In the course of time unfriendly Pharaohs sat upon the throne of Egypt, and, fearing the rapid growth of the people of Israel, they sought to prevent further increase in the population by oppressing them heavily. (Ex. 1 : 8–14.)

These common and long-continued sorrows welded the people together and awakened longings for the promised land. They thus became a united people, and were ready to leave Egypt to carry out God's purposes.

TEST QUESTIONS

Name four stages in the development of God's plan.

Name the three great events of the subdivision, "The Tribes of Israel."

Why was it necessary that the children of Israel should leave their home in Canaan?

Why was Egypt a desirable home for the people?

Why was it important that they remain so many years in Egypt?

What training did they receive?

Why did the Pharaohs oppress the Israelites?

What effect did their sorrows have upon the people?

BLACKBOARD OUTLINE

			Date	Book
I. The Period of the Patriarchs	1. The Godly Line	(*a*) The Creation		Genesis
		(*b*) The Fall and the Promise		
		(*c*) The Flood		
		(*d*) The Dispersion		
	2. The Chosen Family	(*a*) The Call of Abraham		
		(*b*) The Wanderings of Jacob		
		(*c*) The Advancement of Joseph		
	3. The Tribes of Israel	(*a*) The Descent Into Egypt	Israel in Egypt about 1500 B. C.	
		(*b*) The Growth and Training of the Tribes		
		(*c*) The Unifying of the People		

LESSON VI

II. The Period of the Great Leaders

MOSES TO SAUL

(About 1317 B. C. to 1030 B. C.)

The Bible Account. Exodus to I Samuel.

In this period the twelve tribes were merged into one government and the Israelites became a nation.

The four great epochs of this period are:

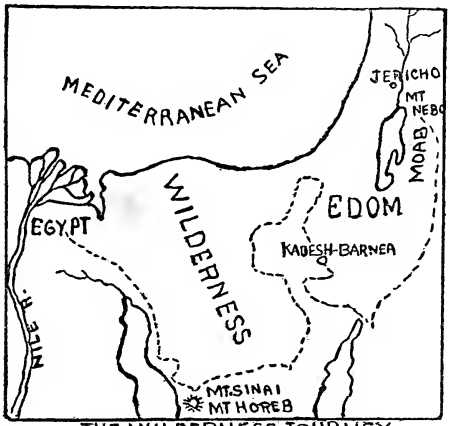
1. **The Exodus.**
2. **The Discipline of the Wilderness.**
3. **The Conquest of Canaan.**
4. **The Rule of the Judges.**

1. **The Exodus.** When the people were sufficiently experienced to become a nation, God raised up Moses to be their leader. His life may be divided into three periods of forty years each.

(*a*) Forty years of education in Egypt. Adopted by Pharaoh's daughter and treated as her child, he had every educational advantage and became learned in all the wisdom of the Egyptians. (Ex. 2 : 1–10; Acts 7 : 22, 23.)

(*b*) Forty years of spiritual training in the desert of Arabia. The forty years in Egypt had made him a scholar and statesman, but his education was not complete till he became a man of God. In the desert he communed long with God and ripened in character.

(*c*) Forty years of service as leader of Israel, as the great lawgiver and as the organizer of the nation. When he was prepared for his mission God sent him back to Egypt. (Exodus, chs. 3, 4.) By means of the ten plagues, culminating in the death of the firstborn in the Egyptian homes, Pharaoh was made willing to permit the Israelites to leave the land. (Exodus, chs. 7 to 12.) Note especially the account in chapter 12 of the institution of the feast of the passover, observed to this day by every careful Jew.



-------THE WILDERNESS JOURNEY.

After the miracle of crossing the Red Sea the wilderness life began.

2. The Discipline of the Wilderness. The Israelites marched to Sinai, where, during the one year of waiting, they received from God:

(*a*) The moral law as a guide to daily conduct.
(*b*) The ceremonial law as a directory of worship.
(*c*) The civil law for the government of the nation.

The tabernacle was erected and God's worship was fully established. In order that the people might be cured of idolatry and learn to trust him, God led them by the glory cloud through a pathless, barren wilderness, and fed them with manna from heaven.

At Kadesh-barnea they rebelled against God by refusing to enter the land, because they believed the false reports of the spies, and were required to wander in the wilderness thirty-eight years longer. (Numbers, chs. 13, 14.) These forty years of training prepared them for the next step in their advancement.

3. **The Conquest of Canaan.** Of all the fighting men who left Egypt with Moses, only two remained at the end of the wilderness journey, the faithful Caleb, and Joshua, the son of Nun, a descendant of Joseph. (Deut. 1 : 35–38.) At the time of the Exodus Joshua was forty years old. All through the wilderness wanderings he was closely associated with Moses, and was thus thoroughly equipped for the high office of leader.

Under Joshua the people crossed the Jordan and the conquest began. Joshua planned three campaigns. After taking Jericho he attacked the forces in the center of the land, with a view to preventing the enemy in the north and south from combining for mutual protection. He then fought the tribes in the south, and finally met the combined forces of the north and defeated them. (Joshua, ch. 11.) The Canaanites were subdued, but not wholly driven from the land. After the conquest came the division of the territory among the tribes.

4. **The Rule of the Judges.** Joshua had no successor. After his death, each tribe acted independently. There was no capital and no fixed government. There was no unity of action except in time of danger, when the tribes combined for the common good. When the people sinned against God, their enemies defeated them and ruled them. When in their distresses they sought the Lord, he sent great leaders, called judges, who delivered them. (Judg. 2 : 16–19.) The leading judges were Gideon, Deborah, Samson, Jephthah, Eli and Samuel, the last and best of them all.

TEST QUESTIONS

Name the four great epochs of this period.

Into what periods may the life of Moses be divided?

How long did the period of "The Great Leaders" last? 287 yrs.

What did the years in the desert of Arabia do for Moses?

What means did God use to make Pharaoh willing to let the people go from Egypt?

What laws were given the Israelites at Mt. Sinai?

What was the sin of the people at Kadesh-barnea?

How were they punished for their sin?

How was Joshua trained for his position of leader?

What three campaigns did Joshua carry out for the conquest of Canaan?

How were the people ruled after the death of Joshua?

Name the six leading judges.

On what occasions were the judges raised up?

BLACKBOARD OUTLINE

		Dates	Books
II. The Period of the Great Leaders	1. The Exodus from Egypt 2. The Discipline of the Wilderness 3. The Conquest of Canaan 4. The Rule of the Judges	1320 to 1030	Exodus to I Samuel

LESSON VII

III. The Period of the Kings

SAUL TO THE BABYLONISH CAPTIVITY
(1030 B. C. to 587 B. C.)

The Bible Account. The books of Samuel, Kings, Chronicles and the Prophets.

This is the period of the rise and decline of the kingdom. We have seen that in the beginning of sacred history the knowledge of God was preserved on earth by a few godly men, then God's blessing rested upon the chosen family of Abraham. This family became the twelve tribes of Israel. The tribal life developed into national life, and the nation reached its place of highest opportunity in the kingdom.

The subdivisions of the period are:

1. **The United Kingdom.**
2. **The Divided Kingdom.**

1. THE UNITED KINGDOM

Under the rule of Samuel, the last of the judges, the enemies of Israel were subdued and there was peace throughout the land. But the people were discontented. They wanted a king, that they might be like other nations, and God gave them a king after their own hearts. (I Sam. 8 : 6.)

Saul, the son of Kish, the first king, reigned forty years. He was a man of fine personal appearance and of good ability (I Sam. 9 : 2; 10 : 23 24), but selfish and rebellious against God. He began well, and was successful in some wars with the Philistines, but rapidly departed from God, and, finally, defeated in battle by the Philistines, committed suicide. (I Sam. 31 : 1–6.)

David. When Saul failed, God selected as his successor a man after his own heart. (Acts 13 : 22.)

David was well trained for this high office. As a shepherd boy he had cultivated companionship with God, and had developed in wisdom and skill and devotion to duty. His later trials ripened his character, which must not be judged by his few failings, but by his many virtues. He sinned grievously, but the habit of his life was pure, and he was the greatest of Israel's rulers.

David's reign continued for forty years. For seven years he led the tribe of Judah, with his capital at Hebron. Then, acknowledged as king by all the tribes, he captured Jerusalem, and for thirty-three years ruled as king in this more central capital. (II Sam. 5 : 4, 5.)

By successful wars he gained complete independence for his people, and enlarged the territory of Israel until it reached eastward to the Euphrates River. He brought the Ark of the Covenant to Jerusalem and established the worship of God. He also prepared for the building of the temple. His psalms still live to help the devotion of God's people.

Solomon, David's son and successor, also reigned forty years. His rule was made memorable by the building of the first temple. Solomon ruled in great splendor and was famous for his wisdom (I Kings, ch. 10), but he was spoiled by luxury and pride. In his day idolatry began to appear again among the people. (I Kings, 11 : 6–8.)

TEST QUESTIONS

Give an outline of the development of Israel through the periods of the nation's existence.

Name the subdivisions of the period of the Kings.

Why did the people ask that a king be given to them?

What was the character of Saul?

What kind of man was David?

How was David fitted for the position of king?

Where did David reign? how long in each capital?

Tell some notable works of David.

What work of Solomon made his reign memorable?

What evil appeared again among the people in the days of Solomon?

How long did the first three kings of Israel reign?

BLACKBOARD OUTLINE

			Date	Books
III. The Period of the Kings	1. The United Kingdom	(*a*) Saul (*b*) David (*c*) Solomon	1030	Samuel Kings Chronicles

LESSON VIII

III. The Period of the Kings

2. THE DIVIDED KINGDOM

After the death of Solomon the people sought to have the heavy taxes he had laid upon them reduced. Rehoboam, son of Solomon, the new king, refused to hear their request (I Kings 12 : 1–20), and the ten northern tribes rebelled and established a new kingdom with Jeroboam, the son of Nebat, as king. This division of the people was called the kingdom of Israel, or the kingdom of the ten tribes. At first Shechem, and afterwards Samaria, was the capital. The two remaining tribes, Judah and Benjamin, were left to Rehoboam, and constituted the kingdom of Judah, with its capital at Jerusalem.

(*a*) **The Kingdom of Israel.** Jeroboam, in order to prevent his people from going to worship at Jerusalem in the southern kingdom, established calf worship, with altars at Bethel, close to the southern border of his kingdom, and at Dan, in the far north (I Kings 12 : 26–33), and the people were invited to engage in idolatrous worship. One of Jeroboam's successors, Ahab, married Jezebel, a Phœnician princess, who persuaded him to establish in Israel the worship of Baal and Ashtaroth, the gods of the Phœnicians. (I Kings 16 : 30–33.) Such departures from God could have but one result: the people were told that unless they repented, the kingdom would certainly be destroyed.

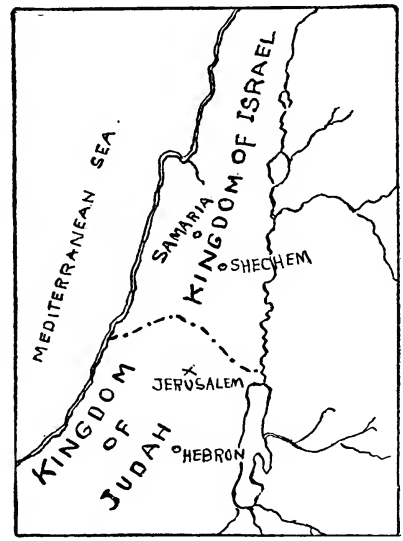
God sent the great prophet Elijah to call them back to his service. After Elijah came Elisha, with his beneficent ministry. But, though the tide was stayed for a time, the downward course was soon resumed. The people were wedded to their idols. Of the nineteen kings who reigned, not one was a good man.

In 722 B. C. Shalmaneser, king of Assyria, captured Samaria, and the kingdom of Israel came to an end. (II Kings, ch. 17.)

(*b*) **The Kingdom of Judah** was much superior to the kingdom of Israel. The people were more united, and the moral and spiritual conditions were much better. Because the people of Judah were more faithful to Jehovah than the people of the northern kingdom, Judah lasted one hundred and thirty years longer than Israel. The better conditions in Judah were due in large measure to the fact that in its

borders was the temple, with the priests and Levites, many of whom were driven from the northern kingdom by the persecutions of Jeroboam (II Chron. 11 : 13–17). Judah was also fortunate in having among its twenty kings godly rulers, like Jehoshaphat, Hezekiah, Josiah and Joash.

The prophets Isaiah and Jeremiah were God's special messengers to the people in the declining years of the kingdom. Despite all the gracious helps, sin brought national decay, and the people were carried into captivity, as follows:



In 605 B. C., when Jehoiakim was king of Judah, the army of Nebuchadnezzar invaded the land and carried Daniel and many of the people to Babylon. (II Kings 24 : 1.) This was the beginning of the seventy years' captivity.

In 598 B. C., Nebuchadnezzar took Jehoiachin and the prophet Ezekiel, with ten thousand of the people, into captivity. (II Kings 24 : 11–16.)

In 587 B. C., when Zedekiah was king of Judah, Nebuchadnezzar's army took Jerusalem, destroyed the temple and carried the upper classes of the people to Babylon, and left the poorer people to till the land. (II Kings, ch. 25.)

TEST QUESTIONS

What request did the people make of Rehoboam?
What result followed Rehoboam's refusal to hear them?
What kingdoms succeeded the United Kingdom?
Name the capital of the kingdom of Israel.
Name the capital of the kingdom of Judah.

What means did Jeroboam take to prevent the people from going down into the southern kingdom?

What did Ahab do to increase idolatry among the people?

What was the mission of the prophet Elijah?

When and by whom was Samaria taken?

Why was the kingdom of Judah more enduring than the kingdom of Israel?

Name four good kings of Judah.

What prophets were sent to the people of Judah?

When and by whom were the people of Judah carried into captivity?

BLACKBOARD OUTLINE

			Dates	Books
III. The Period of the Kings	1. The United Kingdom	(*a*) Saul (*b*) David (*c*) Solomon	Fall of Samaria, 722 B. C.	Samuel Kings Chronicles
	2. The Divided Kingdom	(*a*) The Kingdom of Israel (*b*) The Kingdom of Judah	Fall of Jerusalem, 587 B. C.	The Prophetical Books

LESSON IX

IV. The Period of the Foreign Rulers

THE BABYLONISH CAPTIVITY TO THE ADVENT OF CHRIST

(587 B. C. to 4 B. C.)

The Bible Account. The books of Ezra, Nenemiah, Esther, and the prophecies of Daniel and Ezekiel.

In this period God was preparing the land, his people and the world for the coming of Christ. It was necessary to this end that the many petty warring tribes and nations be united in one strong empire, under whose protection the missionaries of the cross might carry the gospel to the whole world.

The great conquerors of this period unconsciously did their part, one

after the other, by God's ordering, in making the necessary world preparation for the world's Redeemer.

The period may be divided into five epochs.

1. **Captivity Under the Chaldeans.** During the captivity the exiles were permitted to live together and to continue many of their religious duties. They had no temple and could not offer sacrifices, but the Sabbath was observed and other provisions of the law were kept. They had religious teachers in the prophets Ezekiel, Daniel and others.

2. **Restoration Under the Persians.** In 539 B. C. Cyrus, king of Persia, conquered the Chaldeans, and when the seventy years of captivity expired he was influenced by God to issue an edict for the rebuilding of the temple at Jerusalem, and invited the Jews to return and undertake this work. (Ezra 1 : 1, 2.)

Zerubbabel and Joshua, with about fifty thousand Jews, came back to the home land, and after twenty years the temple was completed and dedicated. (Ezra, chs. 2 to 6.)

In 458 B. C. Ezra the scribe, with a small company of pilgrims, came to Jerusalem to reform the life and worship of the people. (Ezra, chs. 7, 8.)

In 445 B. C. Nehemiah, the cupbearer of King Artaxerxes, led the third expedition to Jerusalem and succeeded in rebuilding the city walls and in effecting many reforms. (Nehemiah, ch. 1.)

3. **Greek Supremacy.** Alexander the Great defeated the Persians in 331 B. C., and Palestine came under Greek control. Alexander died soon after that, and his empire was divided among his generals. Many Greek customs were introduced into Palestine, and especially the Greek language, which was now used in nearly all countries. This was the language God would use in giving the knowledge of Christ to the world.

Antiochus, a Syrian, came into power in Palestine and tried to force Greek idolatry upon the people. They rebelled and great numbers were massacred.

4. **The Maccabean Independence.** Mattathias and his sons, called the Maccabees, organized an army of Jews and fought valiantly against the oppressors. After two years, led by Judas Maccabæus, who had succeeded his father, liberty was secured and retained for a hundred years.

5. **Roman Rule.** In the year 63 B. C. Pompey, the Roman general,

came into Palestine and took possession in the name of the Roman Empire. In the year 37 B. C. Herod the Great was appointed king by the Roman senate, and it was during his reign that Christ was born.

There was at this time a universal expectation that the Messiah would soon appear, and the faithful among the Jews lived in the hope that he would come in their day.

TEST QUESTIONS

What Bible books give the record of this period?
How did this period prepare the world for Christ's work?
What was the condition of the exiles during the captivity?
How was restoration effected under the Persians?
What work did Zerubbabel accomplish?
What did Nehemiah accomplish at Jerusalem?
What did the Greek supremacy do for Palestine?
What did the Maccabees accomplish?
Who were the rulers of Palestine when Christ was born?

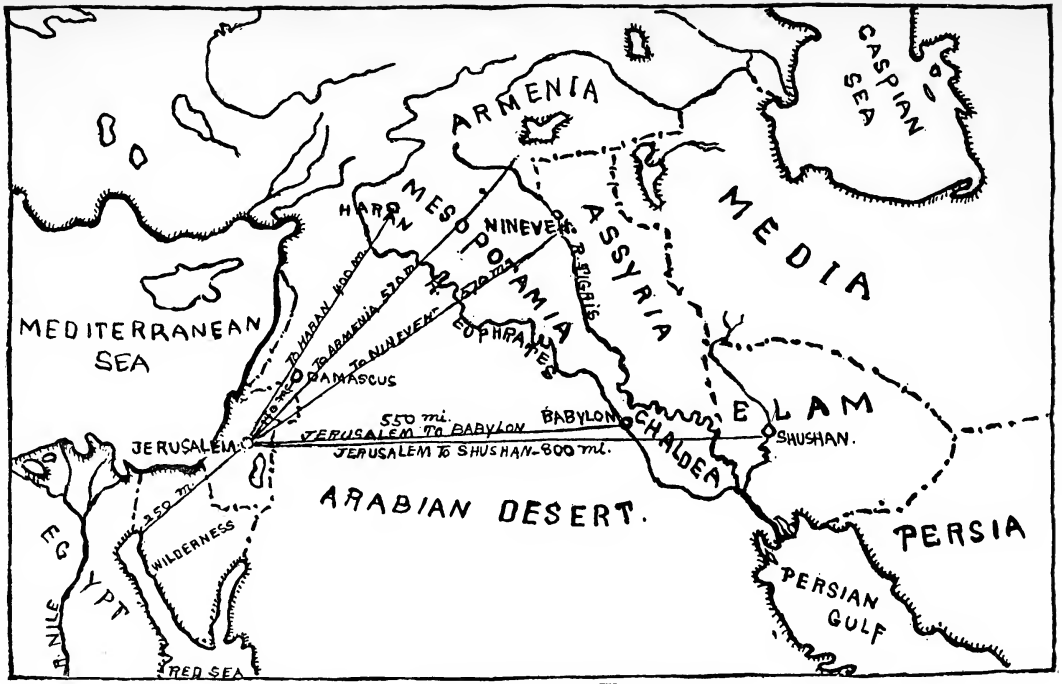
BLACKBOARD OUTLINE

		Date	Books
IV. The Period of Foreign Rulers	1. Captivity Under the Chaldeans 2. Restoration Under the Persians 3. Greek Supremacy 4. The Maccabean Independence 5. Roman Rule	Babylonish Captivity Ended 538 B. C.	Ezra Nehemiah Esther Daniel Ezekiel

LESSON X

The Old Testament World

The Old Testament world extended about twelve hundred miles from Media and Persia on the east, to Egypt and the Mediterranean Sea on the west, and about eight hundred miles from the highlands of Armenia on the north, to the Arabian Desert on the south.



THE OLD TESTAMENT WORLD

1. **Canaan,** the little country bordering on the Mediterranean Sea, was the center of interest. The boundaries of other countries were fixed by Jehovah with reference to the land of promise. (Deut. 32 : 8.) Jerusalem, the chief city, was "set in the midst of the nations." (Ezek. 5 : 5.)

Jerusalem was built upon three hills in the mountains of Judæa. It was thirty-two miles from the sea and twenty miles from the Jordan. Here David ruled over the united people of Israel. (II Sam. 5 : 6–9.) Here Solomon built the temple and ruled as king. (II Chronicles, chs. 1 to 7.) It was afterwards the capital of the kingdom of Judah.

2. **Chaldea** was separated from Canaan by the Arabian Desert.

Babylon, the capital, was situated on both sides of the Euphrates River, five hundred and fifty miles east of Jerusalem. The city formed an exact square, fourteen miles on each side. Its walls were eighty-seven feet thick, three hundred feet high and pierced by one hundred gates of solid brass.

It was Nebuchadnezzar, king of Babylon, who took the children of Israel into captivity. (Jer. 21 : 7; Dan. 1 : 1.)

The Garden of Eden and **the Tower of Babel** were possibly located in Chaldea.

Ur of the Chaldees was the early home of Abraham.

3. **Persia** was east of the Persian Gulf, and was about eight hundred miles from Jerusalem.

Media and **Elam** were united to the Persian Empire. (Esth. 1 : 2, 3.) The Persian capital, **Shushan,** was in the province of Elam. Here Daniel served as prime minister of the Persian Empire. Here Esther lived as the queen of Ahasuerus, and later Nehemiah was cupbearer of the king in the same palace. (Neh. 1 : 1; 2 : 1.)

By direction of the king of Assyria the captive Israelites were placed in the provinces of Media and Elam. (II Kings 17 : 6.)

4. **Assyria** was north of Chaldea and Elam.

Nineveh, the great city and capital to which Jonah was sent, was located on the Tigris, five hundred and seventy miles from Jerusalem. Like Babylon and Shushan, Nineveh became an utter ruin, but excavations have revealed the former splendors of these cities.

5. **Mesopotamia** was located between the Tigris and Euphrates, west of Assyria. It is also called Paddan-aram. (Gen. 25 : 20.)

Haran, a large city, was the stopping place of Abraham, when, with his father, he journeyed from Chaldea toward Canaan, the land of promise. (Gen. 11 : 31.)

6. **Armenia** was situated north of Mesopotamia, and about five hundred and seventy miles northeast of Jerusalem. The name Armenia is sometimes translated Ararat. It is thought to be the place where Noah's ark rested after the flood. (Gen. 8 : 4.)

7. **Syria** was west of Mesopotamia, and in the line of travel between the Euphrates and the sea.

Damascus, the chief city, was one hundred and thirty miles north of Jerusalem, and was built on an oasis in the desert, fertilized by the waters of the Abana and Pharpar. (II Kings 5 : 12.) It was the home of Naaman, whom Elisha healed of leprosy (II Kings 5 : 14), and was the city to which Saul of Tarsus, the persecutor, was journeying when converted.

8. **Egypt,** the land of Hebrew bondage, was situated two hundred and fifty miles southwest of Jerusalem. Abraham came here in time of famine. (Gen. 12 : 10.) Jacob and his family immigrated to this country, and were given the land of Goshen.

On, or **Heliopolis,** was the home of Joseph's father-in-law (Gen. 41 : 45), and here it is thought Moses attended school. Remains of a great university have been found in this place.

TEST QUESTIONS

Give the extent of the Old Testament world.
Where was Canaan located?
Give at least three important facts concerning Jerusalem.
Give the location of Chaldea.
Locate and describe Babylon.
Where was Persia located?
Name and locate the capital of Persia.
What eminent Bible characters lived at the Persian capital?
Locate Assyria and give the name of its capital city.
Locate Mesopotamia and name its chief city.
Give the location of Armenia.
Locate Syria and name its chief city.
Where was Egypt located?

BLACKBOARD OUTLINE

Countries	Canaan. Chaldea. Persia. Assyria. Mesopotamia. Armenia. Syria. Egypt
Capitals and Chief Cities	Jerusalem. Babylon. Shushan. Nineveh. Haran. Damascus

REVIEW OUTLINE

I. The Period of the Patriarchs: Adam to Moses

1. The Godly Line
   Leading events:
   (*a*) The Creation
   (*b*) The Fall and the Promise
   (*c*) The Flood
   (*d*) The Dispersion
2. The Chosen Family
   Leading events:
   (*a*) The Call of Abraham
   (*b*) The Wanderings of Jacob
   (*c*) The Advancement of Joseph
3. The Tribes of Israel
   Leading events:
   (*a*) The Descent Into Egypt
   (*b*) The Growth and Training of the Tribes
   (*c*) The Unifying of the People

II. The Period of the Great Leaders: Moses to Saul

The four great epochs:

1. The Exodus from Egypt
2. The Discipline of the Wilderness
3. The Conquest of Canaan
4. The Rule of the Judges

III. The Period of the Kings: Saul to the Babylonish Captivity

Subdivisions:

1. The United Kingdom
2. The Divided Kingdom

IV. The Period of the Foreign Rulers: The Babylonish Captivity to the Advent of Christ

Subdivisions:

1. Captivity Under the Chaldeans
2. Restoration Under the Persians
3. Greek Supremacy
4. The Maccabean Independence
5. Roman Rule

PART II

The New Testament

LESSON I

Introductory

The promised Saviour came to earth in the fullness of time.

The children of Israel, cured of idolatry by the Babylonish Captivity, and scattered everywhere, had carried the knowledge of God to all nations, and the world was thus prepared for the fuller light of Christ.

Many even of the heathen, discarding their false religions, were longing for a Redeemer.

The Romans had conquered the world, and had unconsciously prepared for Christ's coming by building splendid roads over which the gospel messengers might travel, and by forming a strong government that would protect these messengers wherever they journeyed.

The Greek language, in which the New Testament would be written, was now understood in all lands.

When, in the providence of God, every preparation had been made, the Lord of Glory came among men.

The New Testament is a record of his life and ministry, of the founding of his church, and of the extension of his kingdom.

We may divide New Testament history as follows:

I. **The Early Life of Christ.**
II. **The Ministry of Christ.**
III. **The Church in Jerusalem.**
IV. **The Church Extending to the Gentiles.**
V. **The Church in All the World.**

I. The Early Life of Christ

The Bible Account. Matthew and Luke.

The Gospels give us the important facts regarding:

1. **His Birth.**
2. **His Home Life.**
3. **His Education.**
4. **His Occupation.**

1. **His Birth** was at Bethlehem of Judæa. (Micah 5 : 2; Matt. 2 : 1.) His earthly life began in a stable. His cradle was a manger. His associations were with humble folks. He was a helpless babe. How human was our Lord!

He was heralded by an archangel, welcomed by an angel choir and worshiped by earth's wisest men. How divine was our Lord!

2. **His Home Life.** After the visit to Egypt, Mary and Joseph, with Jesus, went to live in Nazareth, a little village in the mountains of Galilee. (Matt. 2 : 23.) That village home was a humble place, with simple furnishings, but it was the abode of goodness. Joseph was a righteous man. (Matt. 1 : 19.) Mary was a woman of beautiful spirit. (Luke 1 : 28, 38.) Jesus was a dutiful son. (Luke 2 : 51.)

3. **His Education.** Mary was his first teacher. From her richly stored mind she taught him the Old Testament Scriptures. He attended the village synagogue school with other Jewish boys, and was there taught to read and to write. He became familiar with Aramaic, the common language of the people. We know from his quotations that he read the Bible in both Hebrew and Greek.

He was observant, and learned many things from nature and from events. The birds (Luke 8 : 5; Matt. 6 : 26) and the flowers (Luke 12 : 27) taught him. He learned from the farmer (Luke 8 : 5–8) and from the shepherd (John, ch. 10). He would surely sometimes climb the hill just south of Nazareth, from which he could look down on the great caravan road between Egypt and the far east, and watch merchants with their goods, and soldiers and travelers pass by. He probably often talked with them and gathered illustrations from their business. (Matt. 13 : 45; 25 : 14.)

He "increased in wisdom and stature, and in favor with God and man." (Luke 2 : 52.)

His visit to Jerusalem to attend the passover feast, when he was twelve years old, gave him a long-desired opportunity to talk with the Jerusalem teachers regarding the things of God.

4. **His Occupation.** Eighteen years of his life are passed by in silence. We know only that he was a carpenter. (Mark 6 : 3.) He learned a trade and worked at the bench, and thus dignified honest toil. In those years he experienced the sorrows and temptations of the poor, and thus learned how to meet their needs. (Matt. 11 : 28.)

TEST QUESTIONS

How did the children of Israel help to prepare the world for Christ?
How did the Romans unconsciously prepare for Christ's work?
Of what value was the wide-spread knowledge of the Greek language?
Give the five divisions of New Testament history.
Give four interesting facts regarding Christ's early life.
Name four facts about his birth that suggest his humanity.
Name three facts that mark him as divine.
What do we know about Christ's home?
Who were his teachers?
How was he taught by observation?
What languages did he know?
What was his occupation?
How did his daily toil help to prepare him for his after-ministry?

BLACKBOARD OUTLINE

I. The Early Life of Christ II. The Ministry of Christ
III. The Church in Jerusalem
IV. The Church Extending to the Gentiles
V. The Church in All the World

I. The Early Life of Christ	1. His Birth 2. His Home Life 3. His Education 4. His Occupation	Books Matthew Luke

LESSON II

II. The Ministry of Christ

The ministry of our Lord is commonly divided into:

1. **The Year of Obscurity.**
2. **The Year of Popular Favor.**
3. **The Year of Opposition.**

1. THE YEAR OF OBSCURITY

From the baptism to the beginning of the Galilæan ministry.

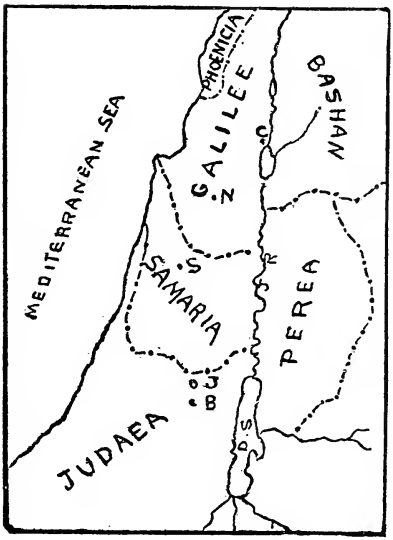
The Bible Account. The Gospel of John, chs. 1 to 4.

This was the period of quiet work. The masses did not yet know him. Almost the entire time was spent in and about Jerusalem, where he offered himself to the Jewish people as their Messiah.

The leading events of this year are:

(*a*) **The Baptism.**
(*b*) **The Temptation.**
(*c*) **The First Disciples.**
(*d*) **The First Miracle.**
(*e*) **The First Passover.**
(*f*) **The First Conversions.**

(*a*) **The Baptism.** When he was thirty years of age our Lord left the Nazareth home and, in company with other pilgrims, came to the Jordan River to attend the ministry of John the Baptist. John's mission was to prepare the hearts of men for the coming Messiah, and to announce his appearance. (Matt. 3 : 1–12; John 1 : 26–34.) Jesus humbly took his place with those who had come for instruction and presented himself for baptism. He thus showed that his sympathy with sinful men was so deep that he would be treated as though he were one with them.



The voice of the Father, "This is my beloved Son, in whom I am well pleased," was the divine approval of the thirty years he had now lived on earth.

The descent of the Spirit filled his human nature with power for the ministry upon which he was about to enter.

(*b*) **The Temptation** followed closely upon the baptism and was

directly related to it. The baptism marked his entrance on his ministry; the temptation tested and confirmed his fitness for the ministry.

By the three temptations Satan sought to induce our Lord to give up his plan to suffer and die to save lost men, and, instead, to establish a worldly empire, such as the Jews wanted. (Matt. 4 : 1–11.)

(*c*) **The First Disciples.** Victorious over the tempter, our Lord entered at once on his active ministry. He first gathered about him a few good men who would be friends and companions. Chief among these were Andrew, Peter, Philip, Nathanael and probably James and John. (John 1 : 35–51.)

(*d*) **The First Miracle.** Accompanied by his new friends he went to Cana of Galilee, where, by providing wine when the supply was exhausted, he gave his disciples further evidence that he was the Christ. (John 2 : 1–11.)

(*e*) **The First Passover** gave him an opportunity to exercise his authority as the Christ by driving the traders from God's house. (John 2 : 13–17.)

(*f*) **The First Conversions.** Nicodemus, a rich Pharisee, and a member of the Sanhedrin, came to Jesus by night, and our Lord answered his questions and satisfied the longings of his soul. (John 3:1–21.)

On the journey from Judæa to Galilee he talked with the woman of Samaria at Jacob's well, and gave her eternal life. (John, ch. 4.)

During this period he presented himself to the Jewish leaders as the long-promised Messiah, but they would not have him. They were made angry by his increasing activities, and threatened his life. They cast John the Baptist into prison, and would doubtless have treated Jesus in the same manner if he had remained within reach.

The Master had much work yet to accomplish, and he knew he must avoid danger, for at least a time. And so, rejected by the Jewish nation, he left Judæa for a broader and more hopeful field in Galilee.

TEST QUESTIONS

Give the three divisions of the public ministry of Christ.
With what events does the year of obscurity open and close?
Name six important events in the year of obscurity.
What was the mission of John the Baptist?
Why did Jesus ask to be baptized by John?

What did the message, "This is my beloved Son," mean?
What did the descent of the Spirit on Jesus do for him?
What was the meaning of the temptations?
Give the names of the first followers of Jesus.
What was the first miracle? Where was it performed?
How did this miracle help the faith of the disciples?
How did Jesus show his authority at the first passover?
Give an account of the first two conversions.
To whom did Jesus offer himself in this period? How did they treat him?

BLACKBOARD OUTLINE

II. The Ministry of Christ	1. The Year of Obscurity	(*a*) The Baptism (*b*) The Temptation (*c*) The First Disciples (*d*) The First Miracle (*e*) The First Passover (*f*) The First Conversions	Book John, chs. 1–4

LESSON III

II. The Ministry of Christ

2. THE YEAR OF POPULAR FAVOR

From the rejection at Nazareth to the feeding of the five thousand.

The Bible Account. The Four Gospels.

This period was spent in Galilee, except a short visit to Jerusalem. The purpose of the Galilæan ministry was to attach to himself and to instruct a company of disciples who would continue his work after his short ministry was ended. He was also occupied throughout the year in proclaiming the gospel of the kingdom and in bringing help to the common people who crowded about him.

The most important events were:

(*a*) **The Rejection at Nazareth.**
(*b*) **The Settlement at Capernaum.**
(*c*) **The Call of the Twelve Apostles.**
(*d*) **The Sermon on the Mount.**
(*e*) **The Tours of Galilee.**
(*f*) **The Feeding of the Five Thousand.**

(*a*) **The Rejection at Nazareth.** Leaving Judæa after his rejection there, our Lord passed through Samaria and came back to his old home, Nazareth. He went into the synagogue, and announced to his neighbors that he was the Messiah. This so enraged them that they sought to kill him. (Luke 4 : 16–30.)

(*b*) **The Settlement at Capernaum.** Leaving Nazareth, he went to Capernaum (Luke 4 : 31), which now became his headquarters. From this city he started on all his preaching tours, and here many wonderful works were done. (Matt. 11 : 23.) He began at once to train his disciples. Andrew, Peter, James and John, who had been his friends for a year, were now invited to leave their nets and to spend their entire time with him. (Mark 1 : 16–20.)

(*c*) **The Call of the Twelve Apostles.** From the many people who followed him our Lord made choice of twelve men to whom he would intrust the work of establishing his church and of extending the kingdom. (Luke 6 : 13; Matt. 10 : 1–8.)

(*d*) **The Sermon on the Mount** followed immediately after the call of the Twelve, and set forth the nature of Christ's kingdom and the character of its members. (Matthew, chs. 5 to 7.)

(*e*) **The Tours of Galilee.** Accompanied by his disciples, our Lord made three circuits of eastern Galilee and visited many towns and villages. (Mark 6 : 6.)

During this period he performed many miracles. (Matthew, ch. 8.) The miracles attracted the crowds to hear his messages, and also proved his divine nature.

His preaching made a profound impression. They "wondered at the gracious words which proceeded out of his mouth," and said, "Never man spake like this man."

He became famous. The whole country rang with his praises. For a while it looked as though the entire people might acknowledge him as Messiah. But the Jewish leaders, jealous of his popularity, sent spies into Galilee to watch him in order to find some excuse to arrest him. This opposition of the Jerusalem leaders grew rapidly, and our Lord saw that his ministry to the masses must soon end.

(*f*) **The Feeding of the Five Thousand.** (John, ch. 6.) After the

disciples had returned from a preaching tour and the sad news had been brought of the beheading of John the Baptist, Jesus asked the disciples to cross the lake with him for a season of quiet and meditation. The people saw him start, and, hurrying around the north end of the lake, were waiting for him when he landed. Touched with pity, the Master gave up his needed rest and spent the day in preaching and teaching. Toward evening, when the people were hungry, he miraculously provided bread for them. The crowd was mightily stirred by the amazing miracle, and in their enthusiasm tried to force him to be their king. But Jesus withdrew from them. The next day, returning to Capernaum, he preached a searching sermon in which he told them that he did not come to earth to make bread for people and to rule a worldly kingdom, but that his kingdom was spiritual. "The words that I speak unto you, they are spirit, and they are life." (John 6 : 26–51.) The people were deeply disappointed. They wanted a political Messiah who would fight battles for them and give them princely gifts. The people now left him in such numbers that it seemed as though he would be left alone. Then, sadly turning to his disciples, he said, "Will ye also go away?" This was the crisis of his ministry.

The year of popular favor was now ended. Dangers were gathering fast, and Christ saw the need of leaving for a more retired resort, for there was other important work to be done before his enemies should take him.

TEST QUESTIONS

With what events does the year of popular favor begin and end?
Where was the year spent?
What purposes did our Lord carry out in this year?
Name the six most important events of the year of popular favor
Give an account of the rejection at Nazareth.
Tell about the settlement at Capernaum.
For what purpose did he call the Twelve?
What does the Sermon on the Mount teach?
What purposes did Christ's miracles serve?
What impression was made by Christ's preaching?
Under what circumstances were the five thousand fed?
What was the attitude of the Jewish leaders toward Christ?
What did Christ teach the people by the sermon in John 6 : 26–51?
What was the immediate effect of the sermon?

BLACKBOARD OUTLINE

			Books
II. The Ministry of Christ	1. The Year of Obscurity	(*a*) The Baptism (*b*) The Temptation (*c*) The First Disciples (*d*) The First Miracle (*e*) The First Passover (*f*) The First Conversions	John, chs. 1–4
	2. The Year of Popular Favor	(*a*) The Rejection at Nazareth (*b*) The Settlement at Capernaum (*c*) The Call of the Twelve Apostles (*d*) The Sermon on the Mount (*e*) The Tours of Galilee (*f*) The Feeding of the Five Thousand	The Four Gospels

LESSON IV

II. The Ministry of Christ

3. THE YEAR OF OPPOSITION

From the feeding of the five thousand to the last week.

The Bible Account. The Four Gospels, especially Luke.

The first half of the year was spent in retired places in northern Galilee. The second half of the year was passed mainly in Peræa, as he journeyed toward Jerusalem.

Away from the multitudes, our Lord now devoted himself largely to the work of training his twelve disciples, that they might be prepared for his going away from them. They must also be instructed for their work of establishing the church.

The great events of the year were:

(*a*) **Peter's Confession of Christ.**
(*b*) **The Predictions of His Death.**
(*c*) **The Transfiguration.**
(*d*) **The Peræan Ministry.**
(*e*) **The Raising of Lazarus.**

(*a*) **Peter's Confession of Christ.** Talking with the disciples one day, the Master asked them what the people thought about him, and when they had answered, he asked them the direct question, "Whom say ye that I am?" Then Peter, speaking for them all, said grandly, "Thou art the Christ, the Son of the living God." It was a full and clear acknowledgment that Jesus was God, and our Lord was made glad. (Matt. 16 : 13–20.) The disciples were learning, but they had yet to grasp another great truth.

(*b*) **The Predictions of His Death.** He now told them plainly that he must suffer and die at Jerusalem. (Matt. 16 : 21.) The words filled their hearts with dismay. They could not bring themselves to believe that such a terrible calamity could occur. (Matt. 16 : 22, 23.) They were sure that Jesus was the Messiah, but they had always thought that the Messiah would reign over a great temporal kingdom. From this time our Saviour kept the truth continually before them, for, unwelcome though it was, they must believe it in the end. (Matt. 17 : 22, 23.)

(*c*) **The Transfiguration.** At this juncture, when the disciples were sorely perplexed over what our Lord had said about his dying, he took them to the mountain top and was transfigured before them. They beheld his heavenly glory, and heard from heaven the assurance that he was indeed the Son of God. (Matt. 17 : 1–9.) The memory of what they saw and heard must have been a great help to them during the later days of anxiety.

The six months in northern Galilee were now ended. During the next six months he reappeared in public places, continuing his work but steadfastly setting his face to go to Jerusalem, where he purposed to die for sinners.

(*d*) **The Peræan Ministry.** He crossed to the east side of the Jordan River, and spent several months proclaiming the gospel to the people of that region, and in completing the training of the Twelve. He performed many miracles, and some of his most beautiful parables, including The Prodigal Son, The Lost Sheep, The Good Samaritan, The Great Supper and The Pharisee and the Publican, were spoken at this time.

Throughout the year the opposition to him was becoming more bitter. The leaders of the Jews had determined long before this that they did

not want his spiritual kingdom, and that they would not have him as a leader. They opposed him on the ground that:

He was only a carpenter. (Matt. 13 : 55–57.)

He had never attended the higher schools. (John 7 : 15.)

His chosen helpers were only fishermen and publicans.

He associated with sinners. (Luke 15 : 2.)

Toward the close of the year he went to Bethany, and there performed the greatest miracle of his ministry—

(*e*) **The Raising of Lazarus.** (John, ch. 11.) The miracle made a profound impression. It helped the faith of his disciples, and caused many Jews to believe on him. It finally determined the Jewish leaders to put him to death. (John 11 : 47–53.) From that time they watched for an opportunity to take him.

For a time Jesus withdrew to a quiet place. Then he traveled to Jerusalem. He passed through Jericho, where he healed Bartimæus and made Zacchæus a disciple. (Luke 18 : 35–43.) Next he came to Bethany, where a few friends welcomed him at a supper. Only a few days more, and his ministry was to end. (John 12 : 1–8.)

TEST QUESTIONS

What special work did our Lord do in the beginning of this year of opposition?

Where was the first half of the year spent?

Name five important events of this year.

What was Peter's confession?

Why were the disciples so slow to believe Christ's predictions of his death?

How did the transfiguration help the faith of the disciples?

In what country did Christ spend the greater part of the last six months?

Name some of the parables spoken at this time.

Give four reasons for the opposition of the Jewish leaders to the work of Christ.

Where and how was Lazarus raised?

What effect did the raising of Lazarus have on the disciples? on many Jews? on the Jewish leaders?

What decision did the Jewish leaders reach after this miracle had been performed?

BLACKBOARD OUTLINE

			Books
II. The Ministry of Christ	1. The Year of Obscurity	(*a*) The Baptism (*b*) The Temptation (*c*) The First Disciples (*d*) The First Miracle (*e*) The First Passover (*f*) The First Conversions	John, chs. 1-4
	2. The Year of Popular Favor	(*a*) The Rejection at Nazareth (*b*) The Settlement at Capernaum (*c*) The Call of the Twelve Apostles (*d*) The Sermon on the Mount (*e*) The Tours of Galilee (*f*) The Feeding of the Five Thousand	The Four Gospels
	3. The Year of Opposition	(*a*) Peter's Confession of Christ (*b*) The Predictions of His Death (*c*) The Transfiguration (*d*) The Peræan Ministry (*e*) The Raising of Lazarus	The Four Gospels

LESSON V

II. The Ministry of Christ

THE WEEK OF HIS DEATH AND HIS TRIUMPH

The Bible Account. The Four Gospels.

It was the week of the Jewish passover, and probably three million strangers were in Jerusalem. Some had come in the hope that Jesus would now openly assert his authority and put himself at the head of the nation. On the other hand, the Jewish leaders were there to watch for an opportunity to arrest him in such a way as not to anger the people. (Matt. 26 : 3–5.)

On **Sunday** morning he left Bethany and **entered Jerusalem as a king.**

The time for reserve was past. He openly proclaimed that he was the Messiah, and welcomed the glad hosannas of the people. (Matt. 21 : 1–11.) He entered the temple, looked about him quietly, and returned to Bethany. The people were doubtless disappointed that he did not take possession of the city and begin his rule.

On **Monday** morning he again came to Jerusalem. **He entered the temple as Lord,** and showed his authority by driving out the traders who were desecrating his Father's house. (Matt. 21 : 12–17.) The Pharisees, who had a revenue from the business of the traders, were offended.

Tuesday was the last day of public teaching. When Jesus entered the temple, the Pharisees challenged his right to teach. He answered them and spoke some searching parables. (Matthew, chs. 21, 22.)

On the afternoon of the same day he took the disciples out to the Mount of Olives, and, looking down upon the city, told them of its coming destruction and also of the end of the world. (Matthew, chs. 24, 25.)

Wednesday was a day of retirement, perhaps for prayer and meditation.

On **Thursday** evening, in company with the disciples, he celebrated the passover and **instituted the Lord's Supper.** (Matt. 26 : 17–35.) During the supper, and on the way to Gethsemane, the wonderful words in John, chs. 13 to 17, were spoken. Then came the agony in Gethsemane, the betrayal by Judas and the arrest. (Matt. 26 : 36–56.)

The Trials. A preliminary hearing was held before Annas, a former high priest. (John 18 : 13.) Then came a trial before Caiaphas and part of the Sanhedrin. (Matt. 26 : 57–66.) Early on **Friday** morning the Sanhedrin met and formally condemned Jesus to die on the false charge of blasphemy. As the Jews did not have the power to inflict capital punishment, they took him before Pilate, the Roman governor. (Mark 15 : 1.)

Pilate cared nothing about blasphemy, and so the rulers changed the charge, and declared that Jesus had committed treason against the Roman Government. (Luke 23 : 1–24.)

Mock trials were held before Pilate and Herod, and Pilate declared that Jesus was innocent, but the Jews insisted that he must die, and to satisfy them, Pilate sentenced him to be crucified. They led our Lord to Calvary (Matt. 27 : 33–50), where he died for our sins. (I Peter 2 : 24.)

On **Saturday** his body lay in the tomb.

Sunday was the day of triumph. Early on that morning he arose—the conquering Lord. During the forty days between his resurrection and his ascension he appeared at least twelve times to his own followers:

1. He appeared to Mary Magdalene. (Mark 16 : 9, 10.)
2. To the women. (Matt. 28 : 9.)
3. To the two disciples on the way to Emmaus. (Luke 24 : 13.)
4. To Peter at Jerusalem. (Luke 24 : 34.)
5. To the ten disciples in the upper room. (John 20 : 19–24.)
6. To the eleven disciples in the upper room. (John 20 : 26.)
7. To the disciples at the Sea of Galilee. (John 21 : 1–24.)
8. To the eleven disciples on a mountain in Galilee. (Matt. 28 : 16.)
9. To five hundred brethren at once. (1 Cor. 15 : 6.)
10. To James. (1 Cor. 15 : 7.)
11. At the ascension. (Acts 1 : 9–12.)
12. To Paul. (1 Cor. 15 : 8.)

TEST QUESTIONS

What journey did Jesus make on Sunday? what did he do that day?
What did our Lord do on Monday?
How did he spend Tuesday?
What were the most important events of Thursday?
Before whom was Jesus brought for trial?
What charges were preferred against him?
On what ground did they ask Pilate to condemn him to death?
When did the resurrection occur?
Name the twelve appearances of our Lord after his resurrection.

BLACKBOARD OUTLINE

			Books
II. The Ministry of Christ	The Week of His Death and His Triumph	(*a*) Triumphal Entry (*b*) Traders Driven Out (*c*) Public Teaching (*d*) Day of Retirement (*e*) Lord's Supper (*f*) Gethsemane (*g*) The Trials (*h*) Crucifixion (*i*) Triumph	The Four Gospels

LESSON VI

III. The Church in Jerusalem

From the day of Pentecost to the martyrdom of Stephen.

The Bible Account. The Acts of the Apostles, chs. 1 to 8.

Before his ascension our Lord commanded his disciples to wait in Jerusalem till they should be "endued with power from on high" (Luke 24 : 49), and that they then should bear the glad tidings of salvation to the whole world. (Acts 1 : 8.)

The great events of this first period of apostolic history are:

1. **The Outpouring of the Holy Spirit.**
2. **The Preaching of the Apostles.**
3. **The Forming of a Christian Community.**
4. **The First Persecution of the Christians.**

1. **The Outpouring of the Holy Spirit** occurred on the day of Pentecost, ten days after the ascension of our Lord. The one hundred and twenty disciples were waiting in prayer in the upper room when the Spirit fell upon them and endowed them with miraculous gifts. (Acts 2 : 1–12.) They were enriched in character and were empowered for service.

2. **The Preaching of the Apostles.** These men now openly proclaimed that Christ both died and arose again for our salvation. The Jewish leaders, finding that the death of Jesus had not put an end to his cause, determined to silence the men who were speaking in his name. But they could not be silenced; "with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all." (Acts 4 : 33.) Peter's sermon on the day of Pentecost resulted in the conversion of three thousand people, and soon the number became five thousand. There were daily additions to the number of disciples.

3. **The Forming of a Christian Community.** The believers came together for prayer and conference and Christian fellowship, and at once a Christian society was formed. The ordinances of baptism and the Lord's Supper were observed, and believers were instructed in the word. (Acts 2 : 41-47; 4 : 32.) The apostles were the first leaders.

Soon the needs of the church called for the appointment of seven deacons to assist the apostles. Chief among these were Stephen and Philip. (Acts 6 : 1–8.)

For about four years the church was confined to the city of Jerusalem. The apostles seem to have forgotten their Lord's command to carry the gospel to all people, and perhaps did not grasp his meaning. They thought that the message of salvation was for Jews alone. The first teacher to see that Christianity was not tied to Jewish forms, but was independent of these forms and for the whole world, was Stephen, the layman. As he visited the people in their homes, and as he spoke in the various synagogues, he told about the freeness of the gospel of Christ. He was arrested and brought before the Jewish leaders, and in his defense told how, in the carrying out of God's redemptive plan, Christianity had come to take the place of the temple and the Jewish ritual. He also charged his accusers with murdering the Messiah. (Acts, ch. 7.)

Now, for the first time, the Jewish leaders came to see that the followers of Christ were not a Jewish sect, but that they were adherents of a new religion.

4. **The First Persecution of Christians.** The Jews, angered by Stephen's address, cast him out of the city and stoned him to death. (Acts 7 : 54–60.) This first martyrdom was a signal for a general persecution, and many Christians who had been too well satisfied to stay in Jerusalem were driven out to carry the gospel to people in other places. Thus God caused the persecution to result in the extension of the church. (Acts 8 : 1–4.)

TEST QUESTIONS

How long did the period of the church in Jerusalem last?

What command did our Lord give the disciples before he ascended?

Name four great events of the period of the church in Jerusalem.

What did the outpouring of the Holy Spirit do for the disciples?

What was the theme of the apostles' sermons?

How was the Christian community established?

What new officers were soon appointed?

Why did the apostles remain so long in Jerusalem?

Who was first to teach that Christianity was independent of the Jewish forms, and for the world?

What good result followed the persecution of the Christians?

BLACKBOARD OUTLINE

III. The Church in Jerusalem	1. The Outpouring of the Holy Spirit 2. The Preaching of the Apostles 3. The Forming of a Christian Community 4. The Persecution of the Christians	Book The Acts

LESSON VII

IV. The Church Extending to the Gentiles

From the martyrdom of Stephen to the appointment of the first foreign missionaries.

The Bible Account. The Acts of the Apostles, chs. 8 to 12.

During this period the barriers to the spread of the gospel were gradually removed, and the Jewish Christians were brought to recognize the right of the heathen to receive the grace of God.

The great events of the period are:

1. **The Church in Samaria.**
2. **The Conversion of Saul of Tarsus.**
3. **The First Gentile Convert.**
4. **The Church in Antioch.**

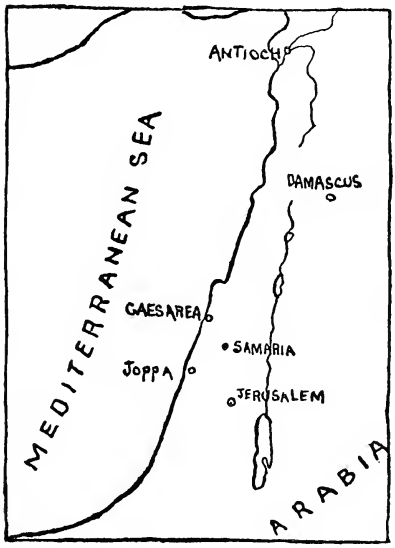
1. **The Church in Samaria.** Philip the deacon, when driven from Jerusalem in the persecution that followed the death of Stephen, came to Samaria and preached Jesus, and many people believed. (Acts 8 : 5–12.) The Samaritans were part Jew and part Gentile; their worship was quite like that of the Jews. When the gospel was carried to them, a step was taken toward the heathen. The Samaritans were a bridge over which the gospel would pass to the Gentile world.

Philip, guided by the Spirit, led the African eunuch to Christ, and through him the gospel was spread. (Acts 8 : 26–40.)

2. **The Conversion of Saul of Tarsus.** A specially trained man would soon be needed for the large work of carrying the gospel to the Gentiles. Saul, who had been a bitter persecutor of Christians, was the man of God's choice. The Lord Jesus appeared to him on the Damascus road, and from that time he was an ardent Christian. (Acts 9 : 1–22.) Soon after this he went to the desert of Arabia, where, like Moses, he stayed with God till fully equipped for his great ministry. In the

meantime God was preparing the church and the world for the mission of Paul, as Saul came to be known.

3. **The First Gentile Convert.** The leaders of the church must be brought to see that the heathen could be saved. Peter, a strict Jew who would have no dealings with the heathen, was at prayer in Joppa, when a vision taught him that Christ was for all men. At the same time Cornelius, a Roman officer at Cæsarea, was divinely guided to send to Joppa for Peter. When Peter came to Cæsarea, and his preaching to Cornelius resulted in his conversion and the outpouring of the Spirit upon him, Peter understood that God's mercy was for all men. Returning to Jerusalem, he reported the wonderful news to the brethren. (Acts, chs. 10, 11.)



4. **The Church in Antioch.** (Acts 11 : 19–26.) A new religious center, composed largely of Gentiles, was now established. Some believers came to Antioch, a heathen city in the north of Syria, and there preached the gospel. God blessed the preaching of the word by these faithful home missionaries, and a large Christian community came together. Many of the converts were Gentiles. When the Jewish Christians at Jerusalem heard of the wonderful work of grace in Antioch, and that many Gentiles had been received into the church, they sent Barnabas to see what it all meant. When Barnabas saw the work, he was so convinced that these were genuine converts that he remained with them to help build up the church. The interest became so great that he brought Saul from Tarsus to assist him at Antioch.

It was this church, made up largely of converted heathen, that inau-

gurated the great work of foreign missions, and, moved by the Spirit of God, set apart their greatest preachers, Barnabas and Saul, to represent them on the foreign field.

TEST QUESTIONS

With what events does this period begin and close?

Name four great events of this period.

How did the preaching to the Samaritans help to prepare for the preaching to the Gentiles?

What results followed Philip's preaching?

Tell about the conversion of Saul.

Who was the first Gentile Christian?

What effect had the conversion of Cornelius on Peter?

How was the church at Antioch established?

What great leaders helped the work at Antioch?

What important work was inaugurated by the Antioch church?

BLACKBOARD OUTLINE

IV. The Church Extending to the Gentiles	1. The Church in Samaria 2. The Conversion of Saul of Tarsus 3. The First Gentile Convert 4. The Church in Antioch	Book The Acts

LESSON VIII

V. The Church in All the World

From the first missionary journey to Paul's imprisonment at Rome.

The Bible Account. The Acts of the Apostles, chs. 13 to 28.

During this period the church entered upon its work of carrying the gospel to the entire world. The great events of the time are associated with Paul's three missionary journeys and his journey to Rome.

The great events of this period are:

1. **The First Missionary Journey.**
2. **The Council at Jerusalem.**
3. **The Second Missionary Journey.**
4. **The Third Missionary Journey.**
5. **The Journey to Rome.**

The New Testament World

1. **The First Missionary Journey.** Barnabas and Saul, having been appointed missionaries to the heathen, left Antioch and crossed the sea to Cyprus. Here, for the first time, Saul was called Paul. From Cyprus they sailed to Perga, on the mainland of Asia Minor, where John Mark, who had been their helper, left them. The two missionaries preached in the synagogues and elsewhere in Antioch in Pisidia, Iconium, Lystra and Derbe. Wherever they went the Gentiles were most responsive to the gospel message. In every place the Jews opposed the missionaries and incited the Gentiles to join them in the opposition. Paul and Barnabas returned to Antioch and reported to the brethren. (Acts 13 : 1 to 14 : 26.)

2. **The Council at Jerusalem.** About this time some Jewish Christians came to Antioch and told the Gentiles that unless they observed the Jewish forms, they could not be saved. Much confusion followed. This led the Antioch church to commission Paul and Barnabas to go to Jerusalem and ask the leaders of the church to decide the serious question of the relation of Gentile converts to Jewish forms. Paul told his story, and Peter gave an account of the conversion of Cornelius. The council decided that Gentiles had equal rights with the Jews to the blessings of Christian fellowship without the observance of the Jewish customs, but that it was wise to ask all Gentile converts to regard certain ceremonial laws of the Jewish converts with whom they were to live as brothers. (Acts 15 : 1–31.)

3. **The Second Missionary Journey.** Paul and Silas were now the missionaries. They visited the churches established on the first missionary journey. Timothy joined them at Lystra. They then pressed westward through Asia, stopping for a time in Galatia, and preaching along the way till they reached Troas, on the Ægean Sea. Here Luke, the beloved physician, became a member of the party. The vision of the man of Macedonia led the party to cross the sea; thus the gospel messengers came to Europe. They preached with success at Philippi, Thessalonica, Bercœa, Athens and Corinth. A year and a half was spent at Corinth, the commercial center of Greece. On the homeward trip they stopped at Ephesus, and then came to Jerusalem. After an absence of about three years they reached Antioch. (Acts 15 : 36 to 18 : 22.)

4. **The Third Missionary Journey.** Paul visited the churches he had established in Asia, and finally reached Ephesus, where he remained

for nearly three years. After a visit to the churches in Europe he journeyed to Jerusalem, knowing well that imprisonment awaited him there, but hoping that he might have the privilege of preaching in Rome. (Acts 18 : 23 to 21 : 17.)

5. The Journey to Rome. He came to Jerusalem to bring alms to the poor Christians of that city, but when the Jews saw him in the temple, they attacked him. He was arrested and sent to Cæsarea, where he remained a prisoner for two years. He appealed to Cæsar, and was sent as a prisoner to Rome. For two years he was under arrest there. During this first imprisonment at Rome he wrote the epistles to the Ephesians, the Philippians, the Colossians and to Philemon. He was tried and acquitted, but was afterward rearrested and confined in a dungeon. There he wrote his last letter, the Second Epistle to Timothy. This was about A. D. 68. Soon after this he was martyred under Nero. But his influence still lived, and in time imperial Rome became a center of Christian teaching.

TEST QUESTIONS

With what events does the period "The Church in All the World" begin and end?

Who were the first foreign missionaries?

Name the important places visited on the first missionary journey.

Why was the Council of Jerusalem called?

What was the decision of the Council of Jerusalem?

Who started on the second journey with Paul?

What two men joined them on the way?

Trace the second journey on the map.

What important points did they touch on the second journey?

Where did Paul spend much of the time on the third journey?

Tell about Paul's imprisonment.

What letters did he write during the first imprisonment at Rome?

What letter was written during his second imprisonment?

BLACKBOARD OUTLINE

V. The Church in All the World	1. The First Missionary Journey 2. The Council at Jerusalem 3. The Second Missionary Journey 4. The Third Missionary Journey 5. The Journey to Rome	Books The Acts Pauline Epistles

LESSON IX

The Land Where Jesus Lived

1. ITS NAME

It has been called "The Lord's land" (Hos. 9 : 3), "The land of promise" (Heb. 11 : 9), "The holy land" (Zech. 2 : 12), "The pleasant land" (Dan. 8 : 9). Generally, however, the name given was one of the following:

(*a*) **Canaan**—before it became the home of God's people. (Gen. 16 : 3; 17 : 8.)

(*b*) **Israel**—from the conquest till the Babylonish Captivity. (II Kings 5 : 2.)

(*c*) **Judah**—after the Babylonish Captivity. (Neh. 5 : 14; Mark 1 : 5.)

(*d*) **Palestine**—since the days of Christ. Palestine is the same word as Philistia. It was first used for the country of the Philistines. Josephus applied it to the whole land.

2. ITS POSITION

Palestine was the center of the ancient world. (Ezek. 5 : 5.) It was near the great nations, that Israel might be helped by the civilizations that were worthy of imitation. It was separated from the surrounding nations by mountains and sea and desert, that the people might be peculiarly under the training of Jehovah. (Num. 23 : 9; Deut. 33 : 28.)

It was favorably located for a rapid spread of the gospel when the missionary era should begin.

3. ITS EXTENT

The Palestine of to-day is about the size and shape of the State of New Hampshire. The distance north and south from Dan to Beersheba is about one hundred and fifty miles. The average width is about forty miles.

4. ITS PHYSICAL DIVISIONS

The land is divided into four parallel sections.

(*a*) **The Mediterranean Plain** is a low, flat strip of land extending from Mt. Carmel on the north to the southern end of Palestine. It is one of the oldest highways in the world. It was the great caravan road between Egypt and Assyria. It was also a renowned warpath.

Up and down this coast plain the great armies of the old world passed. The Israelites were rarely disturbed because their mountain home was inaccessible from the coast plain.

(*b*) **The Hill Country** runs parallel with the Mediterranean plain. From Hebron in the south to the Plain of Esdraelon is a mountain district in the center of the land, eighty miles long by thirty miles wide, with an average height of twenty-two hundred feet. North of Esdraelon the mountains continue in Galilee. The cities of the Israelites were on these mountains. God's people lived on the hills; the heathen lived in the valleys.

(*c*) **The Jordan Valley** consists of a plain five or six miles wide, in the midst of which is the Jordan River, which extends almost the entire length of the land. The sources of the Jordan are three or four little streams that descend from the Lebanon Mountains and empty into the waters of Merom, thence flowing into the Sea of Galilee. Leaving the sea, the Jordan flows through the land and empties into the Dead Sea. The Jordan valley forms a trench which, at the Dead Sea, lies twelve hundred and ninety-two feet below the level of the Mediterranean Sea.

(*d*) **The Eastern Tableland** is the elevated district east of the Jordan River. The northern part is called Bashan. (Ps. 68 : 15.) South of Bashan was Gilead, and south of Gilead was the Land of Moab. In Moab was Mt. Nebo, from which Moses saw the promised land.

5. ITS POLITICAL DIVISIONS

After the conquest by Joshua the land was divided among the tribes of Israel.

Under the kings the country north of Bethel and Jericho fell to the kingdom of Israel, and that south became the kingdom of Judah.

In the New Testament period the land was divided into five provinces —three on the west of the Jordan, and two on the east.

(*a*) **Galilee** was the name given to the northern province west of the Jordan. (Matt. 4 : 12.) It had a mixed population of Jews and Gentiles.

(*b*) **Samaria** means a watch mountain, and was first applied to a high hill standing in the valley of Shechem. Eventually the surrounding district was called Samaria. The inhabitants were descended from Assyrians and Jews who intermarried. (II Kings 17 : 24–29.)

(*c*) **Judæa** was the southern district, and was the strictly Jewish section of the land.

(*d*) **Peræa** was the region east of the Jordan referred to in Matt. 4 : 25.

(*e*) **Bashan** was the province north of Peræa.

TEST QUESTIONS

Give the four general names by which the land is called.
What was the position of Palestine?
How were the people kept separate from other nations? why?
Give the extent of the land of Palestine.
Name the four parallel sections of Palestine.
Describe the Mediterranean plain.
Describe the Hill Country.
Describe the Jordan valley.
What was the eastern tableland?
How was the land divided by Joshua?
What was the division in the time of the kings?
What were the five provinces of the New Testament period?

BLACKBOARD OUTLINE

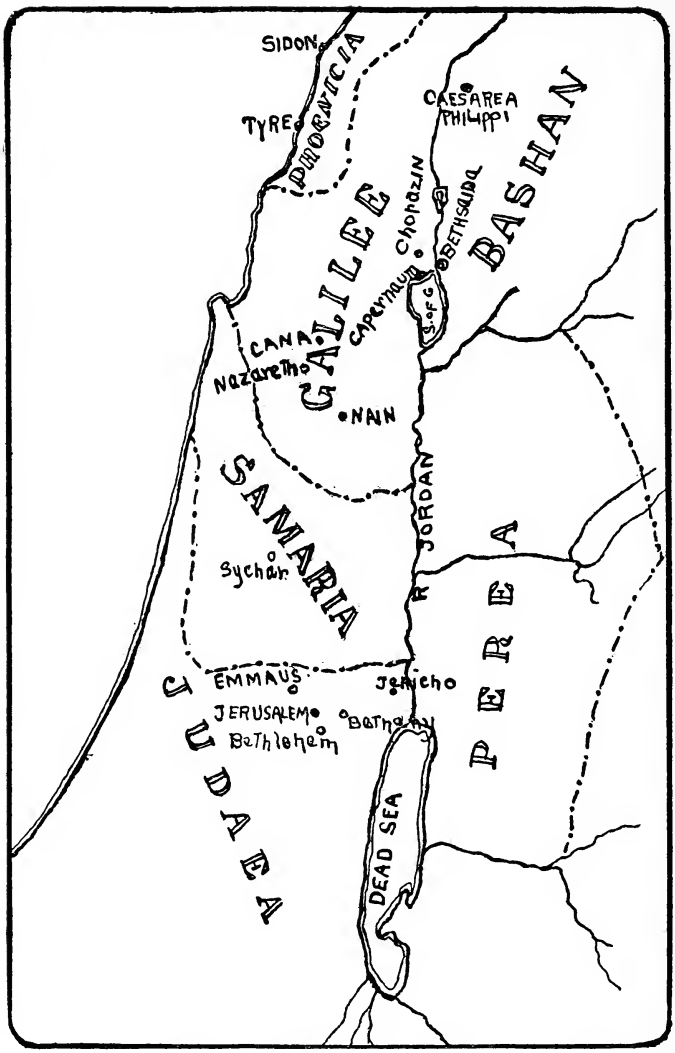
- **Palestine**
  - 1. Its Name
  - 2. Its Position
  - 3. Its Extent
  - 4. Its Physical Divisions
    - (*a*) The Mediterranean Plain
    - (*b*) The Hill Country
    - (*c*) The Jordan Valley
    - (*d*) The Eastern Tableland
  - 5. Its Political Divisions
    - (*a*) Galilee
    - (*b*) Samaria
    - (*c*) Judæa
    - (*d*) Peræa
    - (*e*) Bashan

LESSON X

The Places Visited by Jesus

The cities, towns and villages that interest us most are those made sacred by the presence of our Lord. They are:

Bethlehem, where he was born (Matt. 2 : 1), was located on a hill six miles south of Jerusalem. This was also the birthplace and early home of David. (I Sam. 17 : 12.) Here Ruth and Naomi lived (Ruth



The Places Visited by Jesus

1 : 22), and near this place Rachel was buried. (Gen. 35 : 19.) Bethlehem is now a prosperous Christian village with a population of eight thousand people.

Nazareth, where he spent his boyhood and early manhood. (Luke 4 : 16.) It nestles in a cup-shaped valley in the mountains of Galilee, seventy miles north of Jerusalem. Early in his ministry Jesus preached here and was rejected. (Luke 4 : 16-29; Matt. 13 : 56–58.) The most interesting object in modern Nazareth is the Fountain of the Virgin, to which Jesus and Mary must often have come. The population is six thousand, and, like Bethlehem, it is a Christian village.

Bethany (called also Bethabara), where he was baptized by John (John 1 : 28, A. R.), was on the east side of the Jordan River.

Cana, where he performed the first miracle. (John 2 : 1.) The traditional site is four miles northeast of Nazareth.

Sychar. (John 4 : 5.) Here, at Jacob's well, Jesus conversed with the woman of Samaria. (John 4 : 6.) The distance from Jerusalem is thirty miles.

Nain, south of Galilee, where he raised the widow's son. (Luke 7 : 11–15.)

Capernaum, our Lord's home during the Galilæan ministry, was eighty-five miles northeast of Jerusalem, at the north end of the Sea of Galilee, whose waters were "plowed by four thousand vessels of every description, from the war vessel of the Romans to the rough fisher boats." He taught in the Capernaum synagogue (John 6 : 59), and wrought many miracles. (Mark 1 : 21–34.)

Bethsaida (John 12 : 21; Mark 6 : 45) was probably located on both sides of the Jordan River where it enters the Sea of Galilee. The city on the west bank was Bethsaida of Galilee, and that on the east bank, Bethsaida Julius.

Chorazin (Matt. 11 : 21) was situated near Capernaum, **Magdala,** on the southwest border of the lake (Matt. 15 : 39) and **Dalmanutha** one mile farther south. (Mark 8 : 10.) **Gadara** (Luke 8 : 26) was on the east side.

Tyre and Sidon, Phœnician cities on the Mediterranean coast, where Jesus healed the Syrophœnician woman's daughter. (Matt. 15 : 21–28.)

Cæsarea Philippi, at the foot of Mt. Hermon, the place of Peter's confession. Here Jesus taught his disciples concerning his death. (Matt. 16 : 13–28.)

Jericho, near the Jordan River, seventeen miles northeast of Jerusalem. Here Jesus healed the blind man (Luke 18 : 35–43) and saved Zacchæus. (Luke 19 : 1–10.) The city was prominent in Old Testament times. (Joshua, ch. 6.)

Bethany, at the foot of the Mount of Olives, two miles from Jerusalem. Jesus was often entertained here at the home of Mary and Martha. (Luke 10 : 38–42.) Here he raised Lazarus from the dead. (John, ch. 11.)

Jerusalem, where he taught and wrought miracles and was falsely accused and condemned.

Emmaus, to which he went with two disciples on the resurrection afternoon. (Luke 24 : 13–15.)

TEST QUESTIONS

Where was Bethlehem located? What interesting events occurred there?
Where was Nazareth located?
Why is this town so interesting to us?
What miracle was performed at Cana?
What interesting event occurred near Sychar?
How was Capernaum associated with the ministry of our Lord?
Where was Bethsaida located?
Where were Tyre and Sidon?
Where was Cæsarea Philippi located?
What interesting events occurred at Jericho?
Where was Bethany located, and for what is it noted?
What important events occurred at Jerusalem?

BLACKBOARD OUTLINE

Towns and Villages	Bethlehem. Nazareth. Bethany. Cana. Sychar. Nain. Capernaum. Bethsaida. Chorazin. Tyre and Sidon. Cæsarea Philippi. Jericho. Bethany (Bethabara). Jerusalem. Emmaus.

REVIEW OUTLINE

I. The Early Life of Christ:

Leading events:
- (*a*) His Birth
- (*b*) His Home Life
- (*c*) His Education
- (*d*) His Occupation

II. The Ministry of Christ:

1. The Year of Obscurity

Leading events:
- (*a*) The Baptism
- (*b*) The Temptation
- (*c*) The First Disciples
- (*d*) The First Miracle
- (*e*) The First Passover
- (*f*) The First Conversions

2. The Year of Popular Favor

Leading events:
- (*a*) The Rejection at Nazareth
- (*b*) The Settlement at Capernaum
- (*c*) The Call of the Twelve Apostles
- (*d*) The Sermon on the Mount
- (*e*) The Tours of Galilee
- (*f*) The Feeding of the Five Thousand

3. The Year of Opposition

Leading events:
- (*a*) Peter's Confession
- (*b*) The Predictions of Christ's Death
- (*c*) The Transfiguration
- (*d*) The Peræan Ministry
- (*e*) The Raising of Lazarus

4. The Week of His Death and His Triumph

The leading events of each day:
- (*a*) Triumphal Entry
- (*b*) Traders Driven Out
- (*c*) Public Teaching
- (*d*) Day of Retirement
- (*e*) Lord's Supper
- (*f*) Gethsemane
- (*g*) Trials
- (*h*) Crucifixion
- (*i*) Triumph

III. The Church in Jerusalem:

Leading events:
- (*a*) The Outpouring of the Holy Spirit
- (*b*) The Preaching of the Apostles
- (*c*) The Forming of a Christian Community
- (*d*) The First Persecution of the Christians

IV. The Church Extending to the Gentiles:

Leading events:
- (*a*) The Church in Samaria
- (*b*) The Conversion of Saul of Tarsus
- (*c*) The First Gentile Convert
- (*d*) The Church in Antioch

V. The Church in All the World:

Leading events:
- (*a*) The First Missionary Journey
- (*b*) The Council at Jerusalem
- (*c*) The Second Missionary Journey
- (*d*) The Third Missionary Journey
- (*e*) The Journey to Rome

PART III

Bible Institutions and the Sunday School

LESSON I

Places of Worship

To foster the religious life of the people of Israel, whose history we have studied, five sacred places were appointed at different times for divine worship:

1. **The Altar.**
2. **The Tabernacle.**
3. **The Temple.**
4. **The Synagogue.**
5. **The Christian Church.**

1. **The Altar** was a rough, unhewn stone, and was usually erected at some place where a divine revelation had been given. (Gen. 12 : 7; 26 : 24, 25; 35 : 1.) It was the first appointed meeting place between God and man. Here the devout offered prayers and praises and had fellowship with the Lord. The altar continued to be the place of public worship until after the exodus from Egypt.

2. **The Tabernacle** was the place of worship from the exodus until the time of Solomon—about five hundred years. The plan of the tabernacle was given by God to Moses on Mount Sinai. It was a movable building, made of boards plated with gold, with a roof made of three curtains, one laid upon another. It was about forty-five feet long by fifteen feet wide, and was surrounded by a court one hundred and fifty feet long by seventy-five feet wide. (Exodus, ch. 27.)

In the court, near the entrance of the tabernacle, stood the **altar of burnt offerings.** (Ex. 27 : 1–8.)

Also in the court and close to the entrance was the **laver.** (Ex. 30 : 18.)

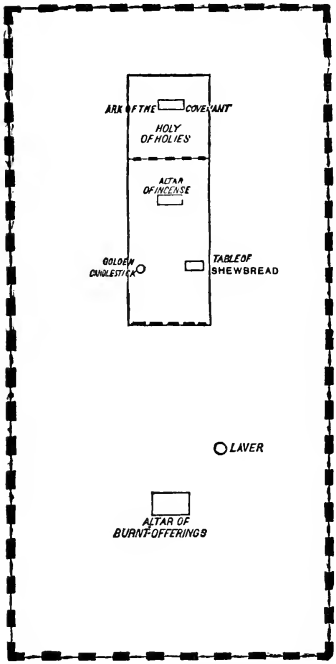
The tabernacle was divided into two rooms. The first room, the **Holy Place,** contained the **golden candlestick** (Ex. 25 : 31–40), the table of **shewbread** (Ex. 25 : 23–30) and the **altar of incense.** (Ex. 30 : 1–10.)

The inner room, or **Holy of holies,** contained the **Ark of the Covenant,** the symbol of God's presence. This was a chest covered within and without with gold. Within were the stone tables containing the

commandments, and on the top of the chest was the lid of gold, called the Mercy Seat, with the cherubim above it.

The tabernacle, with the cloud of glory over it, taught the people that God was dwelling in their midst. (Ex. 25 : 8.)

3. The Temple. The first temple was built by Solomon and stood about four hundred years, when it was destroyed by the Babylonians in 587 B. C. It was a stone structure, and its dimensions were double those of the tabernacle. The furniture was of the same kinds as in the tabernacle, but the various articles were larger in size and greater in number; in the temple there being ten candlesticks and ten tables of shewbread, instead of one of each. The altar of burnt offerings and the laver were much larger in the temple than in the tabernacle court. (I Kings, ch. 6.)



Ground Plan of the Tabernacle

The second temple was built by Zerubbabel after the Babylonish Captivity, and lasted about five hundred years.

The third temple was a rebuilding and an enlargement of Zerubbabel's temple, and was the work of Herod the Great. The Romans destroyed it in A. D. 70.

4. **The Synagogue** originated during the Captivity. The first temple had been destroyed, and the people, far away from their own land, met often for worship and instruction. These gatherings grew into the regular synagogue services. So helpful did these meetings prove to be that they were continued after the return to Palestine. In New Testament times synagogues were numerous. Christ and his disciples found these convenient places in which to preach the gospel.

5. **The Christian Church.** The other religious institutions were steps leading to the founding of the church, with its fuller and more spiritual instruction and its more satisfying worship.

TEST QUESTIONS

Name the five divinely appointed places for worship.
What was the significance of the altar?
How long did the altar continue to be the place for worship?
For how long was the tabernacle the place of worship?
What did the court of the tabernacle contain?
What did the Holy Place contain?
What was in the Holy of holies?
Who built the first temple and how long did it stand?
How did the temple differ from the tabernacle?
Who built the second temple?
Who was the builder of the third temple?
How did the synagogue originate?
What is the last and most important institution of worship?

BLACKBOARD OUTLINE

Places of Worship

1. The Altar
2. The Tabernacle
   - (1) Court
     - (*a*) Altar of Burnt Offerings
     - (*b*) Laver
   - (2) Holy Place
     - (*a*) Candlestick
     - (*b*) Table of Shewbread
     - (*c*) Altar of Incense
   - (3) Holy of Holies—Ark
3. The Temple
   - (1) Court
     - (*a*) Altar of Burnt Offerings
     - (*b*) Laver
   - (2) Holy Place
     - (*a*) Ten Candlesticks
     - (*b*) Ten Tables of Shewbread
     - (*c*) Altar of Incense
   - (3) Holy of Holies—Ark
4. The Synagogue
5. The Christian Church

LESSON II

Sacred Services

The principal ministers of religion in Old Testament times were the prophets and priests.

The Prophet came to men from God. He was God's spokesman. His messages were inspired. At times he would speak of future events. More often, however, his teachings had to do with present conditions. He was a preacher of righteousness. The burden of his message was the establishment of the kingdom of God. Abraham was a prophet (Gen. 20 : 7), Moses (Deut. 34 : 10) and David (Acts 2 : 29, 30), as well as Samuel, Elijah, Elisha, Isaiah and other great leaders.

The Priest went from men to God, with the people's prayers and praises. He stood for them and pleaded their cause.

The burdened Israelite who desired to approach God brought his animal to the court of the tabernacle or temple. At the altar of burnt offerings he laid his hand on the animal's head to express his penitence and consecration. The animal was killed and its blood sprinkled on the altar. The priest representing the worshiper then came to the laver, in which he washed his hands, thus indicating the clean life that should follow the forgiveness of sins. He entered the Holy Place, passed by the sacred vessels, the candlestick and the table of shewbread, and came to the altar of incense, where prayer was offered. One day in the year the high priest passed beyond the veil that separated the Holy and the Most Holy Place, and stood before the Ark of the Covenant to intercede for the people.

There were five kinds of sacrifice.

1. **The Burnt Offering.** In this service the people gave evidence of the dedication of themselves to God. This sacrifice was expressive of the unworthiness of all the people, and not a confession of a particular sin. (Leviticus, ch. 1.)

2. **The Sin Offering** was offered for the sin of the individual, and expressed his desire for forgiveness. (Lev. 4 : 5–12.)

3. **The Trespass Offering** was made for injuries to other people, and was accompanied with restitution. (Lev. 6 : 1–7.)

4. **The Peace Offering** expressed both thanksgiving and desire for fellowship with God. (Lev. 7 : 11–21.)

5. **The Meat Offering** conveyed the simple idea of thanksgiving for God's manifold blessings. (Leviticus, ch. 2.)

King David gave much attention to the developing of a ritual for the services of God's house. After the erection of Solomon's temple, most elaborate exercises were conducted. The devotions of the people were assisted by choirs of singers.

In New Testament times religious worship was marked by simplicity. "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

TEST QUESTIONS

Who were the principal ministers of religion in the Old Testament times?

What was the office of the prophet?

Name seven great prophets.

What was the office of the priest?

Give the steps of the offerer's approach to God through the priest.

Name five kinds of offerings.

What did the burnt offering express?

What was expressed by the sin offering?

What was the meaning of the trespass offering?

What was the meaning of the peace offering?

What idea was conveyed by the meat offering?

How was worship in God's house changed in the days of David and Solomon?

What characterized the worship of the early Christians?

BLACKBOARD OUTLINE

- **Sacred Services**
  - 1. Ministers
    - (*a*) The Prophet
    - (*b*) The Priest
  - 2. Sacrifices
    - (*a*) The Burnt Offering
    - (*b*) The Sin Offering
    - (*c*) The Trespass Offering
    - (*d*) The Peace Offering
    - (*e*) The Meat Offering

LESSON III

The Sacred Year

Special religious services were appointed for the year to help the spiritual life of the people and to strengthen the national unity. The great feasts, requiring the attendance of all the men of Israel were:

1. **The Feast of the Passover.** This was held in the spring, and commemorated the deliverance from Egypt. (Ex. 12 : 1–28.) The passover lamb was a type of Christ. (1 Cor. 5 : 7, 8.)

2. **The Feast of Pentecost** came fifty days after passover, and celebrated the close of the grain harvest. This feast was made forever memorable by the descent of the Holy Spirit upon the disciples. (Acts 2 : 1–11.)

3. **The Feast of Tabernacles** (Lev. 23 : 39–44) came in September or October. For seven days the people dwelt in booths or tents, to commemorate the life their fathers lived in the wilderness. This feast was also a thanksgiving for the completed harvests.

The three lesser feasts were:

4. **The Feast of Trumpets.** This was celebrated in the fall, and marked the beginning of the civil year. The first day of every new moon was announced by the blowing of silver trumpets and the burning of sacrifice. But this first new moon of the new year was welcomed with special celebration. (Num. 10 : 10.)

5. **The Feast of Dedication** celebrated the reconsecration of the temple after Judas Maccabæus had delivered the people from the Syrians. (John 10 : 22.)

6. **The Feast of Purim** commemorated the deliverance of the people by Queen Esther, and was held in February or March. (Esth. 9 : 26–32.)

Other sacred times were:

1. **The Weekly Sabbath.** It was appointed at the time of the creation. (Gen. 2 : 1–3.) It became a sign of the covenant between

God and Israel (Ex. 31 : 13), and was consecrated for rest and worship.

2. **The Sabbatical Year.** In the seventh year the land must be left untilled, and whatever grew in the field was to be given to the poor. (Lev. 25 : 1–7.)

3. **The Year of Jubilee** was the fiftieth year, and in it all slaves were liberated, all prisoners were released, and all property was returned to its original owners. (Lev. 25 : 8–19.)

4. **The Day of Atonement.** This was the most solemn celebration of the year. It was a day of fasting and prayer, when the people afflicted their souls because of their sin. It was the one occasion in the entire year when the high priest went into the Holy of holies where God dwelt between the cherubim.

After most impressive preparatory services, the high priest, carrying the blood of the sin offering and a censer of burning incense, entered the Most Holy Place. There he sprinkled the blood on the Ark of the Covenant and burned the incense, to make atonement for his own sins and for the sins of the people. The services of the day represented the sinner's reconciliation to God. (Leviticus, ch. 16.)

TEST QUESTIONS

Name the three great feasts.

Name the three lesser feasts.

When was the feast of the passover celebrated, and what did it commemorate?

What was the meaning of the feast of tabernacles, and when did it occur?

What did the feast of Pentecost celebrate?

What event was remembered in the feast of dedication?

What was celebrated in the feast of trumpets?

What was remembered in the feast of Purim?

Name four other sacred times.

For what purpose was the weekly Sabbath appointed?

What was required during the sabbatical year?

What benefits were given in the year of jubilee?

How often did the year of jubilee come?

What was the meaning of the Day of Atonement?

BLACKBOARD OUTLINE

The Sacred Year	1. Great Feasts	(*a*) Passover	3. Sacred Times	(*a*) The Weekly Sabbath
		(*b*) Pentecost		(*b*) The Sabbatical Year
		(*c*) Tabernacles		(*c*) The Year of Jubilee
	2. Lesser Feasts	(*a*) Trumpets		(*d*) The Day of Atonement
		(*b*) Dedication		
		(*c*) Purim		

LESSON IV

The Sunday School

The Sunday school is the teaching service of the church, and is in its principles and purposes a Bible institution.

The duty of teaching God's word has always rested on his people.

1. THE TEACHING SERVICE IN BIBLE TIMES

1. **The Israelites** were commanded to teach their children diligently. (Deut. 6 : 6–9, 20–25.)

2. **Moses** was directed to gather the people together, men, women and children, to hear and learn, in order that they might do God's will. (Deut. 31 : 12.)

3. **Jehoshaphat,** the reformer king, sent princes, Levites and priests to go throughout the land of Judah to teach the people from the book of the law of the Lord. (II Chron. 17 : 7–9.)

4. In the days of Nehemiah, **Ezra the Scribe** conducted a remarkable Bible school in Jerusalem. Thirteen Levites assisted him in reading the Scriptures and in making the meaning plain to the people. (Nehemiah, ch. 8.)

5. **The Jewish synagogue** had a school for religious instruction that met daily. Children from five to ten years of age were taught the Bible. After that they studied the comments and traditions of the rabbis.

On Sabbath afternoons another Bible school was conducted for both young and old, and the question and answer method was followed.

6. **Our Lord Jesus** made constant use of the teaching method of imparting truth. (Matt. 4 : 23.) Much of his time was devoted to the instruction of his twelve disciples. And after he had left them, they continued to teach in the synagogues and from house to house. (Acts 5 : 21; 19 : 8.)

7. **The early church** established catechetical schools for both children and adults, that they might be thoroughly informed in the doctrines of Christ.

II. THE DEVELOPMENT OF THE MODERN SUNDAY SCHOOL

During the dark ages little attention was given to Bible study except among little groups of spiritual people, like the Waldenses.

The Reformation and the rise of the Protestant churches in the fifteenth to seventeenth centuries gave a new impetus to Bible study. Luther and Calvin advocated the establishing of Christian schools, and both wrote catechisms for Christian instruction. Wesley, Whitefield, Zinzendorf and others gave much attention to the education of the children.

The movement that has given us our modern Sunday school began with the work of **Robert Raikes.** He saw the children of Gloucester, England, spending their Sundays on the streets, cursing, gambling and singing lewd songs, and felt that it was all due to idleness and ignorance. Raikes sought to reform these children by gathering them into a Sunday school in which he employed four teachers at twenty-four cents a day to instruct them in reading, writing and the church catechism. His thought at first was mere reformation. Gradually, however, his school became a Bible school.

After some years the **church adopted** the Sunday school as her own, making it a Bible school for all ages and classes.

At first the class work consisted largely in the hearing of texts of Scripture that the pupils had memorized.

In 1826 the **"selected lesson plan"** was issued in this country and was largely used. This gave a definite section of Scripture for study each week. A question book was issued, based upon the lessons.

In 1872 the **"uniform lesson system,"** so generally used to-day, was adopted, and resulted in a wonderful advance in Sunday-school work.

The American Sunday School Union was organized in 1824. This association continues to-day. It has been a pioneer in organizing schools in destitute places.

The International Sunday School Association has for many years been a great agency in making effective the Sunday-school work of all denominations of Christians. Much of the improvement made in the past thirty-five years has been due to this association.

TEST QUESTIONS

What command did God give to Moses in Deut. 31 : 12?

What did King Jehoshaphat do for the instruction of the people?

Give an account of the synagogue Bible schools.

What evidence do we have of Bible teaching in the New Testament times?

How did the early church provide for the instruction of young and old?

Name some reformers who were interested in establishing Christian schools.

Tell about the work of Robert Raikes.

What was the method of instruction used in the schools at first?

What plan was adopted by many schools in 1826?

What lesson plan was adopted in 1872?

What is the work of the American Sunday School Union?

What is the work of the International Sunday School Association?

BLACKBOARD OUTLINE

- **The Sunday School**
  - 1. Bible Times
    - (*a*) Moses
    - (*b*) Jehoshaphat
    - (*c*) Ezra
    - (*d*) Synagogue
    - (*e*) Christ
    - (*f*) Apostles
  - 2. Modern Times
    - (*a*) Reformers
    - (*b*) Raikes
    - (*c*) Selected Lessons
    - (*d*) Uniform Lessons
    - (*e*) International Association

LESSON V

The Interrelation of the Church, the Sunday School and the Home

The Sunday school is a part of the church organization, a member of the church family, and is in no sense a separate institution. The Sunday-school service is a church service.

I. THE RELATION OF THE CHURCH AND THE SUNDAY SCHOOL

1. **The church should supervise** the work of the school. The church session should exercise authority, but this should be done so wisely as to avoid any misunderstandings. The members of the session should be so much a part of the school as to be able to mold the policy of the school in a natural way. Their position as spiritual leaders and their manifest devotion to the work of the school should make their voices potent in the school management.

2. **The church should support** the Sunday school.

(*a*) Suitable accommodations and all needed equipments should be provided. Competent teachers should be secured for the school.

(*b*) Church members should support the school by their attendance and interest. If the Sunday school is the church Bible-study service, the entire church membership should be connected with the school.

(*c*) The church should see that the financial obligations of the school are promptly met. A sufficient amount of money should be appropriated to meet the necessary running expenses.

(*d*) The work of the Sunday school should be kept before the congregation by pulpit announcements, sermons and addresses.

3. **The Sunday school should be loyal.** This loyalty should be shown by:

(*a*) Submission to the authority of the church.

(*b*) Attendance upon the other church services.

(*c*) Faithful teaching of the doctrines of the church.

II. THE RELATION OF THE SUNDAY SCHOOL AND THE HOME

The Sunday school is not a substitute for the home. The Sunday-school teacher cannot take the place of the parent, and assume the responsibility of father or mother.

1. **The Sunday school should supplement home teaching.** The effect of good Sunday-school teaching should be to encourage parents to fidelity in home training. Sunday-school teaching should add to the effectiveness of home teaching. When home teaching is lacking the school should make up for the lack. God has been pleased to use the Sunday school as a means of bringing religious influences into many godless homes.

2. **The Sunday school should exert a Christian influence** on its pupils. The home has a right to insist that the instructors of the children shall themselves be sincere Christians.

3. **The home owes the Sunday school hearty coöperation** in its important work. Parents should:

(*a*) Speak well of the Sunday school.

(*b*) Encourage their children to regular attendance.

(*c*) Help their children to prepare for the lesson period.

TEST QUESTIONS

What is the relation of the Sunday school to the church?

Name two duties of the church to the school.

How should supervision be exercised?

In what ways should the church support the school?

Name three respects in which the school should show its loyalty to the church.

What is the relation of the school to the home?

Name two duties of the school to the home.

Name three things the home owes the school.

BLACKBOARD OUTLINE

The Interrelation of Church, Sunday School and Home	I Church and School	1. Supervision 2. Support 3. Loyalty
	II School and Home	1. Supplement Home Teaching. 2. Christian Influence 3. Coöperation

LESSON VI

The Purpose of the Sunday School

The Sunday school is the church studying the word of God to know his will, and teaching its truths for the threefold purpose of:

1. **Leading Souls to Christ.**
2. **Developing Christian Character.**
3. **Training Christian Workers.**

1. **Leading Souls to Christ.** For many of our pupils this will mean a complete change of attitude toward our Lord. It will be a definite turning from a life of waywardness and willful disobedience to a life of surrender to God's will.

For others it may mean the acknowledgment as Saviour of him whom they have loved from their earliest recollection.

It is the first great business of the Sunday school to see that all its members **love Christ as Saviour and follow him as Master.**

(*a*) **The house-to-house visitation movement** counts in this work by gathering thousands of new pupils into the school, and by bringing our forces into close touch with the spiritual needs of individuals.

(*b*) **Decision (or Witnessing) Day** is helping with the emphasis it places on the necessity for a definite acceptance of Christ as Saviour and Lord. The Sunday-school superintendent may contribute much to this end by his sympathetic interest in every pupil, and by his reverent and spiritual leadership.

(*c*) **The life and instructions of the Sunday-school teacher,** however, are the most important agencies in the school in bringing spiritual influences to bear upon the pupil.

2. **Developing Christian Character.** Sunday-school teaching is spiritual work. It means soul culture. When the Sunday-school pupil has been won to Christ, the work has been but fairly begun. Everything must now be done to help the pupil to form habits of Christian living.

(*a*) The prayer life must be strengthened.
(*b*) Bible study must be encouraged.
(*c*) The graces of the Spirit must be acquired.
(*d*) Self-mastery must be won.

3. **Training Christian Workers.** The privilege of giving to Christ's cause and the duty of engaging in some definite line of activity should be laid upon the conscience.

(*a*) The teacher should keep before the pupil **the joy of Christian service.** Christ delivers not only from sin's guilt, but also from sin's selfishness. We are saved to serve if saved at all.

(*b*) Young Christians should be placed in **training classes** where they may be thoroughly prepared for the high office of teacher of God's word.

(*c*) In every department of the school, **missionary instruction** should be given. It should be the prayer and purpose of every school to send out strong men and women who shall carry Christ's message into the home and foreign mission fields.

TEST QUESTIONS

What is the threefold purpose of Bible teaching?
What is meant by leading souls to Christ?
How does the house-to-house visitation plan help in this work?
What does Decision Day do?
What influence can the teacher exert?
What should be done for the building of the pupil's character?
How may the pupil be trained for Christian service?

BLACKBOARD OUTLINE

The Purpose of the Sunday School

1. Leading Souls to Christ
   - (*a*) House-to-House Visitation
   - (*b*) Decision Day
   - (*c*) Life and Instructions
2. Developing Christian Character
   - (*a*) Prayer Life
   - (*b*) Bible Study
   - (*c*) Graces of the Spirit
   - (*d*) Self-mastery
3. Training Christian Workers
   - (*a*) Joy of Service
   - (*b*) Training Classes
   - (*c*) Missionary Instruction

LESSON VII

The Sunday School Organized and Equipped

Organization means order and efficiency. To secure satisfactory results in the Sunday school there must be a thorough organization, with competent officers.

1. The organized Sunday school should have the following **officers:**

(*a*) **The Pastor** of the church is also pastor of the Sunday school. He should be in the school and should give to it his earnest thought and his loving effort. He will be the friend and chief adviser of the superintendent, and the spiritual leader of the entire school. If it does not seem necessary that he teach the training class or an adult Bible class, he may have the large opportunity of teaching the various classes in the absence of teachers, and so come into close touch with all the pupils.

(*b*) **The Superintendent** is the executive officer of the school. He should be a man of prayer, ever seeking divine guidance, a Bible student, an example to the entire school in his knowledge of the lesson for the day. He should be a lover of children, whose sympathies will attach to him both teacher and pupil. He should be a good manager, skillful in finding competent people, and successful in getting them to work.

(*c*) **The Assistant Superintendent** should be ready to take the superintendent's place at any time. He may also note the absence of teachers, and see that classes are provided with substitutes. He should welcome new pupils and assign them to classes.

(*d*) **The Secretary** is the head of the department of records. It is his duty to secure a complete enrollment of the school, keep an accurate record of the attendance of teachers, and officers, and pupils, and report to the school regularly.

(*e*) **The Treasurer** is appointed to look after the Sunday-school finances. It is his duty to take care of the contributions, to keep before the school the various causes to which the school contributes and to help to devise ways of increasing the gifts of the school.

(*f*) **The Librarian** ought to know books. He should be able to give intelligent help to those who come to the library for books. He may

occasionally bring to the attention of the school, missionary and other books of special value.

(*g*) **The Musical Director** may contribute much to the success of the school by making the singing devotional and spiritual.

2. **Sunday-School Equipment.** It is desirable that the departments of the school be separated if possible. The elementary grades especially need their own room. If separate rooms are impossible, screens or curtains should be used.

There should be a good supply of Bibles, hymn books and lesson helps. A blackboard will be needed, also charts, maps, a good library and a teachers' reference library.

TEST QUESTIONS

Why does the Sunday school need a thorough organization?
What can the pastor do for the Sunday school?
Name some qualifications of a good superintendent.
What are the duties of the assistant superintendent?
What are the duties of the secretary?
What are the duties of the treasurer?
How may the librarian help the school?
How can the musical director contribute to the success of the school?
Name some things that should be included in the equipment of the school.

BLACKBOARD OUTLINE

The Sunday School Organized and Equipped

1. Officers
   - (*a*) Pastor
   - (*b*) Supt.
   - (*c*) Asst. Supt.
   - (*d*) Secretary
   - (*e*) Treasurer
   - (*f*) Librarian
   - (*g*) Musical Director

2. Equipment
   - (*a*) Bibles
     Hymn Books
     Lesson Helps
   - (*b*) Blackboard
     Maps
     Charts
     Library

LESSON VIII

The Sunday School Graded

Sunday-school grading is the grouping of pupils according to age, attainment and common interests, under teachers especially fitted to teach each grade. In the graded system provision is made for the transfer of the pupil to a new environment at each stage of his development.

1. THE DEPARTMENTS OF A GRADED SCHOOL

(*a*) **Cradle Roll.** This is a provision for the little folks under three years of age. They are too young to attend the sessions of the school, but the Cradle-Roll superintendent enters their names on the roll, visits their homes, sends birthday cards and keeps in touch with the little ones till they are old enough to come to the school.

(*b*) **Beginners.** The little tots from three to six years of age. These children have their own exercises and need a separate room or a space screened off.

(*c*) **Primary.** At six years of age the beginners are advanced to the regular Primary Department, where they remain until their ninth year. The Primary Department and the beginners may meet together for general exercises.

(*d*) **Junior.** Pupils from nine to twelve years of age. In the Primary Department girls and boys are together in the same class, but in the Junior Department they should be separated, with classes for boys and classes for girls.

(*e*) **Intermediate.** Pupils from twelve to sixteen years old. This is a most critical period, and is the time when it is most difficult to hold boys in the school.

(*f*) **Senior.** From sixteen to twenty-one is the senior age. It is highly desirable at this stage to encourage class organizations.

(*g*) **Teacher Training.** In some schools the pupils have the choice of passing from the Intermediate into either the Senior or the Teacher-training Department.

(*h*) **Adult.** In some schools this department is entered at sixteen, and in others at twenty-one.

(*i*) **The Home Department** is for those who cannot attend the school sessions, but wish to study the lessons and be connected with the school.

2. PRINCIPLES OF GRADING

(*a*) Pupils are advanced from grade to grade partly on attainment and partly according to age. Those who do the required work should be advanced with honor, and should have special recognition at the regular promotion day exercises.

(*b*) The teaching in each grade should be adapted to the needs of the pupil at that stage of development.

(*c*) Teachers should remain in one department. Change of department should mean a change of teacher for the pupils.

TEST QUESTIONS

What is meant by grading the Sunday school?
Name the departments of the Sunday school.
How is the Cradle Roll conducted?
Who belong to the Beginners Department?
Who are the primary children?
What change is made in class arrangement in the Junior Department?
On what basis should pupils be promoted?
Name two other principles of grading.

BLACKBOARD OUTLINE

The Sunday School Graded

1. Departments
   - (*a*) Cradle Roll
   - (*b*) Beginners
   - (*c*) Primary
   - (*d*) Junior
   - (*e*) Intermediate
   - (*f*) Senior
   - (*g*) Teacher Training
   - (*h*) Adult
   - (*i*) Home
2. Principles
   - (*a*) Advancement on Age and Attainment
   - (*b*) Teaching Adapted
   - (*c*) Teachers in One Department

LESSON IX

Methods of Building Up the Sunday School

1. **Teacher Training.** The most serious problem the Sunday school has to meet is how to secure more teachers and better teaching. The school is a failure unless the teaching is well done.

Every school should have a permanent class for the training of prospective teachers. The most promising young people of sixteen years and older should be invited to enter this class. The teacher should be the best that can be found. The text-book should be one of the standard teacher-training courses, with lessons on the Bible, the school, the pupil and the teacher. In some schools where a training class is held at the regular Sunday-school hour, a second class, whose membership is composed of regular teachers in the school, is organized to meet at some convenient time during the week.

2. **Teachers' Meeting.** To reach the highest efficiency in its work, the officers and teachers must come together to:

(*a*) Consider the needs of the school.
(*b*) Plan to improve the school.
(*c*) Study the best methods of teaching the lesson.
(*d*) Exchange thought and encouragement.
(*e*) Unify the work.

3. **Neighborhood Visitation.** The membership of the school may be increased by a systematic visitation of all the homes in the parish or neighborhood. The visitation should be thoroughly planned. The visitors should secure the name, address and denominational preference of each person, and learn whether he attends any school. A printed invitation to attend the Sunday school can be left at the homes. To secure permanent results, the visitation must be followed up faithfully.

4. **The Organized Class Movement** is a means of interesting adults and of holding them in the school.

The International standard organized class has five officers—teacher, president, vice president, secretary and treasurer. There must be at least three committees. These are usually the devotional, membership and social committees. The members must be at least sixteen years of

age. The International certificate is given to classes that come up to the standard. The class elects its own officers and conducts its own meetings, but it is a regular department of the Sunday school.

5. **The Home Department.** This is a department for those who cannot attend the regular sessions of the school. It includes the aged, invalids and those who are kept away by home duties or by other work.

The membership condition is that at least a half hour each week be given to the study of the Sunday-school lesson.

The organization calls for a competent superintendent, and as many visitors as the size of the department may require. The visitors call at the members' homes at least once in three months, leaving a quarterly lesson help and an envelope for record of lessons studied and for voluntary contributions.

A well-conducted Home Department increases attendance at the regular sessions of the school.

TEST QUESTIONS

How may a teacher-training class be organized in the school?

Name five advantages of a teachers' meeting.

What is the purpose of neighborhood visitation?

Name some things that the visitors may do.

What is the purpose of the organized class movement?

What is the relation of the organized class to the school?

What is the purpose of the Home Department?

What effect does the Home Department work have on the school attendance?

What are the duties of the superintendent and visitors?

BLACKBOARD OUTLINE

Methods of Building up the Sunday School

1. Teacher Training
2. Teachers' Meeting
3. Neighborhood Visitation
4. Organized Class Movement
5. Home Department

LESSON X

The Sunday School and Missions

The Bible we study and teach is God's message to the whole world. He has given his truth to us, that we may carry the blessing to others. "Go ye therefore, and teach all nations," is a command to the Sunday school.

The missionaries and the missionary supporters of to-morrow must be found in the Sunday-school boys and girls of to-day. Every Sunday school should be a missionary society.

It should be the aim of every Sunday school to have a representative in both the home and the foreign mission field.

To this end the school must adopt a definite missionary plan. There should be:

1. **A Missionary Committee.** This should be regarded as one of the most important committees of the school. It should meet at least once a month for prayer and conference. It should see that the school is well supplied with missionary literature. It should plan the missionary programmes, see that missionary instruction is given in the various departments, and keep before the school this greatest enterprise of the Christian church.

2. **Missionary Instruction.** Every pupil in the school should receive missionary instruction adapted to his need. Text-books are now provided that enable us to give graded missionary information in every department of the school. Much intelligence may be given through the supplemental lessons. The mission lesson in the regular lesson series should always be used. Many lessons during the year give opportunity of presenting missionary truth.

3. **Missionary Exercises.** A missionary programme for a department or for the entire school is of great value.

A brisk five-minute talk once a month by the pastor, superintendent, or invited speaker will help to awaken and maintain interest.

A missionary chapter may often be selected for the general Bible reading in the opening exercises of the school.

In prayer in the general exercises the mission field should often be remembered.

4. **A Missionary Library and Museum.** A good supply of the best missionary books should find a place in the library. The many intensely interesting books of missionary experiences should be brought to the attention of the pupils. Maps, curios, charts and pictures should be provided.

5. **Missionary Contributions.** There should be definite times for the receiving of missionary offerings. Pupils should be taught to consider it a great privilege to help in supporting the missionary work of Christ's church. In many schools the entire offerings are devoted to missionary work, while the school is supported by the church. This arrangement is the ideal. Other schools devote one or two offerings a month to missions.

The question should be brought tenderly, earnestly and repeatedly to every pupil: Is God calling me to enter the home or foreign mission field?

TEST QUESTIONS

Give two reasons why missions should be taught in the Sunday school.

What should be the aim of the school regarding missions?

State some things that the missionary committee can do?

Name four ways of imparting missionary instruction in the class.

Name four things that may be done for missions in the general exercises of the school.

How can the library help the missionary interest?

What may be done to help the missionary contributions?

What question should every pupil be asked?

BLACKBOARD OUTLINE

The Sunday School and Missions

1. Missionary Committee
2. Missionary Instruction
3. Missionary Exercises
4. Missionary Library and Museum
5. Missionary Contributions

PART IV

The Pupil

The author acknowledges his indebtedness to Miss Helen Gill Lovett for valuable material on "The Pupil" and "The Teacher."

LESSON I

The Importance of Knowing the Pupil

"Marble and granite are perishable monuments, and their inscriptions may be seldom read. Carve your name on human hearts; they alone are immortal." (Theodore L. Cuyler.)

I. WHY THE TEACHER SHOULD STUDY THE PUPIL

1. **The needs of the pupil require it.** Does not the gardener study how best to care for his various plants? To some he gives much water, to others, little; some require much sunshine, others none.

Must not the dressmaker adjust her patterns to fit the peculiarities of the individual? So the teacher must know the child mind, for there he plants his seed and adapts his broad method to the individual life.

2. **The nature of teaching requires it.** The teacher is not a clay-modeler—clay is passive and makes no resistance; nor is he a sculptor, to hammer and chisel off unnecessary corners until a beautiful result appears, for the marble makes neither objection nor effort; nor is he merely a kind friend filling the pupil's mind, as a storehouse is packed with treasure, to be drawn out when needed. **Teaching is not simply telling the lesson or hearing it;** these are but parts of the process.

The word "education" comes from a word meaning "to lead out." To lead the child out to meet the experiences of life in a way that will bear him Godward; to lead the child to feel, to think and to do right, to himself, to his fellow-men and his God—this is the privilege of every teacher. **Teaching, then, is causing another to feel and to know the right in order to do it.**

II. WHAT THE TEACHER SHOULD KNOW ABOUT THE PUPIL

Through the study of the child the teacher will learn:

1. **The general characteristics of the pupils** in the various stages

of development, that he may realize that pupils of various ages require different treatment.

2. **The individual interests of the pupils.** He will see that interest must be created before attention is won. He will discover that what interests Johnny does not appeal to Jack, and so he will learn to approach each boy through his individual interests. This is the line of least resistance.

3. **The meaning of the child's actions.** The infant cries to get the attention he needs or the thing he craves. The child's demand for toys and the truant's running away are but the same kind of warning that either intellect or heart is being starved. If the teacher understands this and the demands of nature are supplied, the work of the teacher will be preventive, rather than corrective, and boys will be kept in the Sunday school.

The child's wriggling, the boy's boisterous laugh and the giggling of the girls have their causes in natural phases of development. These should be properly interpreted, instead of being crushed. Many a boy has been ruined because parents and teacher have misunderstood his actions.

4. **The two types of children.** Most children can be classed under the two general types, motor and sensory, but some are a combination of the two.

(*a*) **The motor child,** like the motor car, is easy to start, but makes considerable noise in starting; then he is swift to travel and quite attractive; but he may also stop just as suddenly as he started. Impulsive and enthusiastic, he is quick to comprehend and to decide, but is as quick to change his mind. Action precedes deliberation. He acquires knowledge readily and forgets even more easily.

(*b*) **The sensory child** is quiet and thoughtful, slower to respond, but steadier when turned; he is possibly less attractive at first, but he wears well. It is more difficult for him to acquire knowledge, but he retains for a longer time what he has learned.

III. HOW SHALL THE TEACHER STUDY THE PUPIL?

1. Watch him (unobserved, of course).

2. Visit his home. Note how he is rewarded and punished; how he is taught; the motives that appeal to him; whether he obeys from fear or love. Note the atmosphere of the home.

3. Have him visit you socially and with the class, but do not talk religion to him every time you meet him.

4. Know his companions, his work, his play and his plans for life. Know the Monday and Saturday boy as well as the Sunday boy.

IV. HOW SHALL THE TEACHER USE THIS KNOWLEDGE OF THE PUPIL?

1. Love the things he loves, if you can do so with propriety, and make him love you, thus establishing sympathy.

2. Study the things about which he knows, and connect your lesson with these things. See him play his games; have him explain his toy.

3. Judge him fairly and gain his confidence.

TEST QUESTIONS

Why is it necessary to know the child's mind?
Explain why the teacher is not like a sculptor or clay-modeler.
What is teaching?
Name three things the teacher should know about the pupil.
What may we learn from the actions of children?
What is meant by a motor child?
What is meant by a sensory child?
How can the teacher study the child?
How can the teacher use the knowledge ot the child?

BLACKBOARD OUTLINE

The Importance of Knowing the Pupil	1. Why?	(1) Needs of Pupil (2) Nature of Teaching
	2. What?	(1) Characteristics (2) Interests (3) Actions

LESSON II

Knowing the Pupil by His Play

"Come let us live with the children." (Froebel.)

A class of boys, out walking with a teacher, finding the distance longer than they anticipated, grew weary, and the afternoon's enjoy-

ment was in danger of being spoiled. But the tactful teacher, noting the difficulty, quickly changed his class into a revolutionary army, and marched them singing over the remaining distance. Weary legs and weary miles were forgotten in the interest of the new game, and everyone arrived at the destination happy and enthusiastic. So great is the power of play.

The enjoyment of play is rooted in every normal child.

An agency that has so much to do with child life should be understood by the teacher.

I. PLAY MEETS THE NEEDS OF THE PUPIL

1. **Physical.** (*a*) **Play uses up surplus energy.** The child who has been compelled to remain quiet and attentive has stored up energy which, unless it has an outlet, will force out the cork and damage something. If the boy leaves the Sunday-school room noisily and yells in the corridors and in the neighborhood, it is because his play energy must have an outlet.

(*b*) **Play trains the body for future life.** Ball games, skating and swimming develop the muscles, and the fresh air and sunshine build for him a reliable constitution for his adult life.

2. **Mental.** The mental life is developed through the use of the senses in play. The boy becomes alert, and his judgment is trained.

3. **Moral.** Justice, unselfishness and loyalty are virtues that may be attained through play. The necessity of obeying "the laws of the game" develops manly qualities.

II. PLAY REVEALS THE TENDENCIES OF THE PUPIL

1. **The infant is an investigator.** His hungry senses are being fed by new sights, sounds and tastes, which furnish him with the basis for future knowledge. He delights to pull, twist and tear everything he can lay hands upon. This is not because he is mischievous, but because he is obeying the spirit of investigation. The infant who punches in the head of a drum to find what makes the noise is searching for knowledge. His plays are experimental and solitary. He does not care to share them with others. He can be happy alone with his toys.

2. **The child is a competitor.** He longs for a playmate with whom he can match his skill. He has not yet learned to set aside his selfish aims for the good of the whole number. His games require more skill

and knowledge than the plays of infants. He is an imitator; the girl plays house, the boy pretends to be a policeman or a fireman.

3. **The youth is a coöperator.** He has the "gang instinct." He joins the club and wears the club uniform and badges. He likes baseball, football, tennis. He prefers games that call for head work and team work. He glories in the sacrifice, but he likes to do his best if any of the other sex are watching.

III. PLAY RENDERS DUTY PLEASANT TO THE PUPIL

A boy may work hard all afternoon to build a house or a dam, when he is really too tired to bring coal or run errands. The child who would tire of work in an hour, plays for a whole afternoon. Work is forced; play is spontaneous. Work is "have to"; play is "want to." When the child does a thing because he likes it, the work element is gone and the play spirit enters.

IV. THE VALUE OF THIS KNOWLEDGE TO THE SUNDAY-SCHOOL TEACHER

1. Knowing the "why" of the pupil's play, the teacher will understand the interests of the pupil and be able to sympathize with him.

2. Knowing the tendencies of the pupil, he will be able to adapt his teachings to his peculiar needs.

3. Knowing the attitude of the child toward play, the teacher will see that to give study the semblance of play is to have the battle half won.

4. While we cannot actually play in the Sunday school, we can incorporate the principles of play into our work. Change of position, a march, an enthusiastic song, a concert recitation, may bring relief to the otherwise monotonous lesson period.

TEST QUESTIONS

How does play meet the physical needs of the pupil?
How does play help the development of the mental life?
What does play do for the pupil's moral life?
What does play reveal regarding the infant?
What do plays reveal regarding the child?
What does play indicate as to the youth?
How does play differ from work?
Of what value is this knowledge to the Sunday-school teacher?

BLACKBOARD OUTLINE

Knowing the Pupil by His Plays

- I. Play Meets Pupil's Needs
  - (1) Physical
  - (2) Mental
  - (3) Moral
- II. Play Reveals Tendencies
  - (1) Infant Investigator
  - (2) Child Competitor
  - (3) Youth Coöperator
- III. Play Renders Duty Pleasant
- IV. Value to Teacher
  - (1) Sympathy
  - (2) Adapt Teaching
  - (3) Win Attention

LESSON III

Infancy. The Cradle Roll and the Beginners

(From Birth to Six Years)

"Just a yearning to be learning anything at all."

I. PHYSICAL DEVELOPMENT

1. This is the period of greatest **physical growth.** The child outgrows dress and trousers at a rate which alarms the economical mother, who intended that Betty and Billy should wear last year's clothes. Unpoetic as it may seem, the little darling is really but a little animal developing into maturity.

2. A striking characteristic of the infant is **restlessness.** This is nature's safeguard against one-sided development. The tiny babe, kicking and playing with his toes, and the small boy, squirming and wriggling under repression, are developing all their muscles. Animals who cease to move die. Any part of the body not exercised shrinks in size and power. We see in the horse the evolution of an animal which used only its middle toe; constant use developed it, and constant neglect of the others resulted in their disappearance. When able to understand, the child will be taught the necessity for self-development. In infancy restlessness is nature's way of securing a full-rounded physical development.

II. MENTAL DEVELOPMENT

The senses are ravenously hungry. They are alert for every new sensation. The infant uses his senses. He learns the language, and has his wonderful first views of things, and gathers a mass of varied material. He learns much by way of the eye gate, but the good teacher will appeal to all the senses he can. In teaching about the temple he will describe it in words, show a picture or model that the eye can see, and may permit the pupil to handle this, and perhaps make one for himself. Impressions that are strengthened through the various senses become full, clear and permanent. This fact frequently leads teachers to use hearts, crosses, stars, etc., on the board, but care should be taken lest the pupil sees nothing but shape and color. Add to the blackboard illustration questions that will test whether it is understood.

1. **Curiosity** is a leading characteristic of the infant. Little boys and girls are always asking questions. Curiosity is a necessary preliminary to knowledge. The child sees the rainbow, and asks whence it came. He is eager ever to know the "why" of things. One of the quickest ways to arouse interest in the class work is through curiosity.

2. **Imitation** is another marked and important characteristic of infancy. "Curiosity lays the foundation of knowledge; imitation, of character" (Murray). The child copies others. He talks, eats, thinks, like his parents or others who are near to him. Imitation has three phases:

(*a*) **Simple** or **muscular** imitation. The child learns to wave "bye-bye," to throw a kiss and to clap his hands. He controls the larger muscles long before he can control the smaller muscles.

(*b*) **Realistic** imitation, when the child feels he is a soldier or a bear, and plays the part of the real thing.

(*c*) **Idealistic** imitation, when the child acts like some hero, or marches like the soldier, making an ideal which he copies.

Here the personality of the teacher may count immeasurably in molding the child life. The teacher may be the ideal. "Like teacher, like class." The carriage, disposition, expression, of the teacher will be reflected in the little mirrors before him. Irritation, selfishness, carelessness, irreverence, worldliness, will all leave a deep impress on the life. Environment is a strong factor in the making of character. It is, therefore, of utmost importance that the teachers in the Sunday

school shall be above reproach in character, and that they cultivate the winsome graces of God's spirit. Remember the message of the man to the inconsistent Christian: "What you are speaks so loud that I cannot hear what you say."

TEST QUESTIONS

Name two kinds of development that are noticed in the period of infancy.

Name a striking characteristic of the physical development.

What is accomplished for the child through restlessness?

Name three characteristics of the mental development of infants.

How may the teacher use the hungry senses of the child in imparting instruction?

Of what future value is the curiosity of the child?

Of what value is imitation in the life of the child?

Name the three kinds of imitation.

Give an example of muscular imitation.

What is realistic imitation?

What is idealistic imitation?

How does this make the personality of the teacher so important?

BLACKBOARD OUTLINE

- **Infancy**
  - I. Physical Development
    - (1) Rapid Growth
    - (2) Restlessness
  - II. Mental Development
    - (1) Curiosity
    - (2) Imitation
      - (*a*) Muscular
      - (*b*) Realistic
      - (*c*) Idealistic

LESSON IV

Infancy. The Cradle Roll and the Beginners

(From Birth to Six Years)

Two characteristics of the mental development of infants—curiosity and imitation—have been noted. Another characteristic is:

3. Imagination. Infancy is the age of fancy. To the little child

the wrapped stick becomes the beautiful baby doll, and the cane a prancing horse. The imagination soars high. Fairy tales and ghost stories are desired; seeing fairies and ghosts seems quite natural. This accounts for many of the so-called lies of little children. Frequently their imagination is so vivid that they cannot see clearly the difference between truth and fiction. The stories of things seen and done seem to them to be real things, and they speak of them as real. This sort of falsehood develops naturally into truthfulness, when the judgment becomes more accurate. The little child should not be punished for these falsehoods. If care is taken, they will gradually be forgotten and more accurate statements will be made.

III. MORAL AND SPIRITUAL DEVELOPMENT

What is the nature of the child that Christ should say, "Except ye . . . become as little children, ye shall not enter into the kingdom of heaven"?

1. **Faith.** The child lives a life of trust. The word of parent or teacher is not doubted. He worries not over difficulties or dangers; is not some one there to take care of him? He is not ashamed to show his dependence, and is pleased to walk down the street holding father's hand.

2. **Sincerity.** The child is frank and unaffected, and is not influenced by policy or politeness. What he says he means.

3. **Self-interest.** His needs must be met. When he cries, everything else must be dropped till he has been cared for. He has no regard for the rights of others. If the butterfly he wishes to catch flies into the neighbor's garden, he goes after it; the fact that he is ruining the neighbor's flowers never occurs to him. He will know better later on.

This period, and that which follows, are **the habit-forming periods.** Then, since habits make character, this is the time to impress the great fundamental moral principles, self-control, obedience, truth. A writer has said, "The drunkard is made before the child goes to school,"—if he has failed to learn self-control. Now is the time to form the habits of prayer, of obedience, of church attendance, of giving.

There are several rules to be observed by the teacher who would help the child to form good habits:

(*a*) Make the first impression strong and attractive.

(*b*) Repeat, repeat, repeat.

(*c*) Remember that good habits are as easy to make and as hard to

break as bad ones. Habits formed at this age will become the almost unbreakable cable at twenty-one.

HINTS FOR THE TEACHER OF BEGINNERS

1. Boys and girls may be in the same class. At this age there is no sex distinction.

2. The Old Testament is preferred to the New. There is more scope for the imagination and more heroes for imitation.

3. The lessons should be short, and the programme varied. Direct the activities of the restless children by marches and motion songs.

4. Arouse interest through curiosity. The air of mystery, even in the unwrapping of a thing you wish to show, will attract them. Teach by stories.

5. Have concrete things,—such as blackboard illustrations and models,—to appeal to the senses, but be sure the children catch the meaning, and see more than mere color and shape.

6. Remember that this age is the seedtime for the greatest harvest. Sow the seed with prayer and patience.

TEST QUESTIONS

Name three characteristics of mental development in infancy.
Give an illustration of the imagination of young children.
How does this account for some of the so-called lies of children?
Name three characteristics of moral and spiritual development.
How does the child show his faith?
How is the sincerity of the child revealed?
How is the self-interest of the child seen?
Name three rules that should be observed in the formation of habits.
Why do young children prefer the Old Testament to the New?
How may we arouse interest in the lesson?

BLACKBOARD OUTLINE

Infancy
- II. Mental Development
  - (1) Curiosity
  - (2) Imitation
  - (3) Imagination
- III. Moral and Spiritual Development
  - (1) Faith
  - (2) Sincerity
  - (3) Self-interest
  - (4) Habits

LESSON V

Childhood. Primary and Junior

(From Six to Twelve Years)

"If you want a garden of good fruit, get the trees young."

I. PHYSICAL DEVELOPMENT

1. In this period **physical growth is slower.** Children continue to grow, but not as rapidly as before six and after twelve. The brain reaches its full size about the eighth year. Nervous affections develop now, but generally the child is healthier than he ever will be again.

2. The child is still **very active.** He rushes out to play as soon as school is out, and is loath to come into the house even to eat; but when he is compelled to be quiet, he is not as restless as his smaller brother. He is now acquiring skill in his earliest habits. He learns to write at school, thus taking a great stride toward control of his smaller muscles.

II. SOCIAL DEVELOPMENT

1. At six, when the child leaves home for school, his **social sphere is broadened.** His world circle now includes teachers and classmates. He is no longer the selfish little tyrant. Germs of his social relation to the world appear.

2. **Independence appears.** The girl wants to dress herself. The boy scorns to take his father's hand. The child is now in the hunter stage of development. He plays tag and pursues his friends, and plays "hide and seek," just as his savage ancestors, the cave men, pursued their enemies.

3. In this period **the sexes are repellant;** the boy hates any association with girls in play or classes. He teases the girls on the street, and the girls retaliate by calling names.

4. The children in this period **play in groups.** Each child strives to win for himself. Rivalry has developed. Teddy races with Tom to beat him; he plays marbles to win. The "gang spirit" has not yet appeared.

5. **Inseparable chums** are found, but these are selected more because

of nearness than because of suitableness. Race, education, refinement, are not considered when the chum lives near by, sits near in school, or plays in the same vicinity. Those who are inseparable chums in this period may be but acquaintances later in life.

III. MENTAL DEVELOPMENT

1. **Memory** in this period is voracious, but haphazard. Everything good as well as evil is stored in the mind for future use. The child is now "wax to receive and marble to retain." What is memorized now stays. However, because reason is not sufficiently developed to help memory, it may prove treacherous. The important point may be forgotten, though the illustration remains.

2. In this memory period we have a golden opportunity to **fill the mind and heart with God's word.** Select the words of Jesus, some of the psalms and other simple vital teachings that can be comprehended to some degree. "Truth for the intellect, beauty for the emotions, and that which is vital for the will." The children must carry with them the "lamp unto their feet," if this is to be their daily guide.

3. The child **imitates his companions.** Teddy wants skates and a wagon like Tommy's. Molly wants her hair combed and her dress made like Dolly's. Language, actions and habits are imitated.

4. **The new pleasure of reading** is added to the child's experience. Toward the end of this period he devours books. This is the time when the taste for good literature should be developed. He should be led away from the cheap and flashy stories with their false views of life, to the more fascinating and helpful stories of missionaries like Dr. Grenfell, of Labrador, or heroes of American and English history. Substitute truth for fiction, but combine with it the rapid movement and adventure which the boy craves. Prove to the child that false views of life are given through many books. Lead him to turn from these to the better.

5. With these great characters before him, the ideals of the child turn from home to the **worship of heroes.** He no longer desires to be a doctor like his father, or a conductor, or an iceman; he wants to command a ship, like Paul Jones, or be an Indian chief. And this trait gives the teacher a rare opportunity to teach powerful lessons through great Bible characters.

TEST QUESTIONS

Give at least three facts regarding physical development in this period.

How is activity shown in this period?

How is the social sphere of the child now broadened?

How is his individual independence shown?

What is the relation of the sexes in this period?

What is peculiar about memory at this stage?

How should memory now be used in Bible work?

What use should be made of the child's love of reading?

What effect has the reading of heroic deeds upon the child?

What uses should the teacher make of that fact?

BLACKBOARD OUTLINE

Childhood	I. Physical Development	(1) Slower Growth (2) Activity
	II. Social Development	(1) Social Interests (2) Independence (3) Sexes Repellant (4) Play in Groups (5) Inseparable Chums
	III. Mental Development	(1) Memory Voracious (2) Opportunity to Memorize Bible (3) Imitates Companions (4) Pleasure of Reading (5) Hero Worship

LESSON VI

Childhood. Primary and Junior

(From Six to Twelve Years)

IV. MORAL DEVELOPMENT

1. The child conscience awakens The moral sense is not as strong as it will be later, but at this age the child has an increasing sense of the difference between right and wrong, and should be encouraged to form habits of noble living.

2. **He lives in the present.** If motives to right living are to appeal to him, they must have reference to to-day. The fact that a certain action will affect his after-life will not make much impression. Let him see that by doing this he will lose something or gain something right now, and he is much more apt to decide quickly.

3. **He wants to have things all his own.** This is seen in his desire for pets, stamps, birds, eggs, etc. The affection for and care of his pets give a proper outlet for his emotions, and help to develop in him the spirit of unselfishness. He is not yet able to appreciate the fact that true greatness is found in serving others.

V. SPIRITUAL DEVELOPMENT

1. **Decisions for Christ** are made, but rarely with deep emotion. The child in the Christian home, loving God from his earliest recollection, should grow naturally into Christian experiences.

2. **Habits of Christian living** are formed. The child should be encouraged to pray, to read the Bible, to think of God as near and dear and to love Jesus.

3. **Christ is the boys' hero.** No longer is the story of the infant Christ most attractive. The boy admires the hero who drove out the money changers and faced his accusers without a word.

4. **The heroic aspects of the Christian life** appeal to him. The noble Bible biographies should be set before him, and he should be taught that the Christian life calls for action and everyday deeds of heroism.

5. **Lessons of obedience** are more needed by the child than lessons of doctrine. He can feel before he can understand. He can love before he knows why.

HINTS FOR TEACHERS OF PRIMARY AND JUNIOR PUPILS

1. Group the children in small classes according to age.

2. Have girls and boys together in the Primary, but separate in the Junior Department.

3. Have longer lessons in the Junior than in the Primary Department.

4. Teach the primary pupils Bible stories that tell of God's love and care and of our duty to love others. Teach the juniors especially of

Bible heroes, the biographies of missionary heroes and Bible history and geography.

5. Have the children collect specimens, cards and curios for your use in teaching.

6. Watch the library of the Sunday school. See that books are there that will be suitable to the age and desires of childhood.

7. Keep always before the children the attractiveness of the Christian life.

TEST QUESTIONS

What motives appeal most to children in this period?
How is the self-interest of the child shown?
What is noticeable in decisions for Christ at this time?
What is it in Christ's character that appeals to the boy?
What aspect of the Christian life will impress him most?
Why are lessons of obedience now more effective than doctrines?
Name at least six helps for primary and junior workers.
State the kind of teaching best adapted to primary pupils?
What subjects should be taught to juniors?
What aspect of the Christian life should be kept before the pupils?

BLACKBOARD OUTLINE

Childhood	IV. Moral Development	(1) Conscience Awakens (2) Lives in Present (3) Wants His Own
	V. Spiritual Development	(1) Decisions for Christ (2) Christian Habits (3) Christ the Hero (4) Heroic Aspects of Christianity (5) Obedience Needed

LESSON VII

Early Adolescence. The Intermediates

(From Twelve to Sixteen Years)

The boy has closed childhood's door behind him and has now opened the door of manhood, but has not yet entered. This vestibule to maturity is the period of early adolescence. (The word Ad-o-les-cence, derived from *adolesco*, to grow, means "Growing toward manhood.") The period is marked by:

I. GREAT PHYSICAL GROWTH

1. **Size.** The boy grows tall and lanky, and dons his first long trousers. Weight comes later. This growth begins earlier with girls, but lasts longer with boys. Girls of thirteen are generally taller than boys of the same age. Girls mature earlier.

2. **Energy.** The heart of the adolescent is much enlarged and beats more rapidly. This gives the boy the energy which makes him loud and noisy. He slams doors, whistles and roars "at the top of his lungs," until his tired, nervous mother impatiently reproves, and wonders why Teddy can't be a gentleman and be quiet. Endurance has not developed, however, and these young hurricanes soon spend their strength.

3. **New powers.** It is at this time that the boy becomes the youth and the girl becomes the young woman. New powers develop, and the general unsettled physical condition makes it a period of great danger. In the boy the change is marked by the deepening of the voice.

II. NEW SOCIAL RELATIONS

From being the unconsciously selfish warrior, the child develops into the race period when men begin to live in communities. He recognizes the privileges and pleasures of this life, and desires a community life of his own, in which he may take active part. This is recognized in various ways.

1. **Sex attraction.** Although at the "awkward age," when hands and feet seem prominent, the boys and girls wish to mingle socially.

The sexes are attracted. The girls begin to make themselves more attractive, and boys compete to show off before the girls. Teddy, who once scorned smooth hair, now carefully "plasters" it before the mirror. The opposite sex is the chief interest in conversation.

2. **Plays.** The plays preferred are games of skill and chance. The "gang spirit" is in every game. Teams are organized for baseball, basket ball and football. The members are interested in the uniforms, colors, yells and regulations of the teams. The individual yields personal desires to the success of the team.

3. **Emotions.** The pendulum of the emotions swings from one extreme to the other. They are uncertain and uncontrolled. To-day the girl is gay, hopeful, happy, and loves the teacher; to-morrow she is moody, resentful, unhappy, and hates her. The boy's love for combat is seen not only in his desire to fight, but in his desire to argue. That these emotions are easily aroused and not easily controlled is seen in the blushing, giggling and hysterics of the girls, and the loud laughing and tramping of the boys in public conveyances and at entertainments.

III. MENTAL DEVELOPMENT

Mental development, though slower than at any other period, continues without interruption.

1. **Imitation.** The adolescent now imitates the noble deeds of heroes. He loves Washington and Lincoln for what they did. He loves "Deadwood Dick" for the same reason.

2. **Imagination.** His imagination creates ideals, and in daydreams he lives in another more satisfying life. If this tendency is not guarded, it will weaken the will so that the real life will not be properly lived. He is inclined to scorn small duties and wait for great opportunities. The boy satisfies his imagination in the dime novel, and the girl in the romance. Sometimes, because mind and heart are starved at home, the boy, like the bird, migrates to find the food he craves. This may account for the truant and the runaway.

Two new characteristics appear at this time:

3. **Reason.** The highest faculty dawns, and Teddy is constantly asking "Why?" or "How?" thus aiding memory, which is not so prominent. The boy requires a reason before he will believe.

4. **Love of the beautiful.** We find at this time the first real appreciation of the beautiful. The girl wants to choose her dress and hat, and the boy his tie.

SUGGESTIONS FOR THE TEACHER

1. Do not expect children in this period to be enthusiastic about taking part in Sunday-school entertainments.
2. Organize your class and have a meeting during the week.
3. Give pupils something to do through the week. Remember that emotions of pity, love, penitence aroused and not expressed in action weaken the character.
4. Sympathy and mental food, rather than condemnation, will bring the truant home again.
5. Use up the surplus energy with rousing songs. Nothing will settle a noisy, restless crowd of boys more quickly than enthusiastically to sing "Onward Christian Soldiers," or "The Son of God Goes Forth to War," or "Fling Out the Banner."

TEST QUESTIONS

What does the period of adolescence mean? Tell its age limit.
Compare physical growth now with that of the child of six or seven.
What is the cause of increased energy?
How does this energy show itself?
What is now the attitude toward the opposite sex?
Describe the characteristic features of the games of this period.
In what ways are imitation and imagination exercised?
Name two new characteristics of this period.
Give four suggestions for teachers.

BLACKBOARD OUTLINE

Early Adolescence	I. Great Physical Growth	(1) Size (2) Energy (3) New Powers
	II. Social Relations	(1) Sex Attraction (2) Plays (3) Emotions
	III. Mental Development	(1) Imitation (2) Imagination (3) Reason (4) Love of the Beautiful

LESSON VIII

Early Adolescence. The Intermediates

(From Twelve to Sixteen Years)

The physical, mental and social development in this period we saw in the last lesson. To these we now add moral and spiritual development.

IV. MORAL DEVELOPMENT

The egotism, emotions and energy of this period are reflected in the moral life.

1. **Self-reliance.** The development of new powers gives the boy great confidence in himself and in his ability. This is seen in the "know-it-all" attitude, which scorns and is bored by father's advice. The boy argues for the sake of argument, and will not be convinced. He is fond of debates. It is unwise at this time to thrust the child into public attention, as this tends to increase his feeling of self-importance. The boy's ideas now demand a larger world, and plans and daydreams follow; sometimes he steals money to enable him to carry out his plans.

2. **Intense emotions.** The emotional life is so strong that, if uncontrolled, it may wreck the boy's future. Some emotions should be checked, some modified and some encouraged. Intense hate should be directed against sin, intense love encouraged toward God and fellowman. The sense of justice is now strong, and requires that care be taken concerning punishments. The sensitive emotional nature is easily hurt by either unmerited blame or neglect of praise. Emotions when aroused must spend themselves in action or character is weakened. If sympathy for heathen children is aroused, opportunity should be given immediately to do something for them.

3. **Secretiveness.** The frankness of childhood is gone. The boy is now more diplomatic and secretive. He will not tell the teacher exactly what he thinks, and questions from the desk are not responded to enthusiastically as they are by children. Dick now wishes a lock on his treasure box, and Dolly desires a room of her own.

4. **Energy.** The energy now displayed in play and work should develop the virtues of skill, endurance and perseverance, and discourage the evils of caprice, restlessness and lack of control.

V. SPIRITUAL DEVELOPMENT

1. **Decisions for Christ** are natural at this age. The majority of Christians have made the great decision in this period. Few who pass it without decision ever enter the service of Christ. Every encouragement should be given to yield the heart to Christ. It should be remembered that, while some boys and girls have a marked experience of conversion, many come to be Christians as naturally as night turns into day. No one should feel that he must duplicate the experience of another.

2. The boy requires **an active and practical religion.** He has no experience to tell, but there are some things he can do. The energy and enthusiasm of this age can be used to help others, and in witnessing for Christ.

3. **Christ is the boy's ideal** of manliness, courage and holiness. Christ is loved for what he did. His teachings are not yet appreciated. The boy demands absolute sincerity in the teacher and a correspondence of deed and creed.

4. This is **the period of doubt.** It is the thought period. The doubts of boys and girls are not to be set aside, but should be sympathetically dealt with. We must remember that faith begins when reason is satisfied.

SUGGESTIONS FOR THE TEACHER

1. Avoid making the boy conspicuous by either public praise or blame.
2. Give more sympathy than condemnation.
3. Let the boys and girls do such things as will help them feel that they are part of the school.
4. Give them definite things to do.
5. The relation of the teacher to the pupil counts more than the method or the lesson. Faith in the teacher is the best lesson.

TEST QUESTIONS

Name four characteristics of moral development in this period.

How is self-reliance shown at this time?

How should the teacher deal with the intense emotions of boys and girls?

How is secretiveness shown?

What use may be made of energy?
State four facts regarding spiritual development in this period.
Why should decisions for Christ be urged at this period?
What phase of the character of Christ appeals to the boy now?
How should the teacher deal with the doubts of the boys and girls?
Give five suggestions for teaching the early adolescent.

BLACKBOARD OUTLINE

Early Adolescence	IV. Moral Development	(1) Self-reliance (2) Intense Emotions (3) Secretiveness (4) Energy
	V. Spiritual Development	(1) Decisions for Christ (2) Active and Practical Religion (3) Christ the Ideal of Manliness (4) Doubt

LESSON IX

Later Adolescence. Seniors and Adults

(From Sixteen to Twenty-four Years)

"A man, the noblest work of God."
"But the center of all must be the Man of the Gospels."

I. PHYSICAL AND SOCIAL DEVELOPMENT

The young man has now reached full height; from this time physical growth is mainly in weight and strength. He desires to train for athletic sports. He is interested in political affairs, and wants to unite with various organizations. He is proud to wear the insignia of college or fraternity or the organized adult Bible class button.

II. INTELLECTUAL DEVELOPMENT

1. This is decidedly **the intellectual age.** The young man tires of the monotony of the usual programme, and is eager to try new things. He sometimes carries fads and fashions to an extreme, and may cease to attend Sunday school on the ground that it is so humdrum.

2. **Attention is voluntary.** The young man attends to an unattractive subject because of the future good it will do him. His motives may be external or internal, that is, the attention given may be because his business may be profited in some manner, or his character may be developed.

3. **Memory becomes systematic.** Understanding and association must come to aid it. No longer does the mind eagerly devour everything. Bible verses are much more difficult to memorize.

4. **Imagination is constructive.** The young man invents machinery, stories and pictures, and he delights in puzzles of difficult construction, or hard problems in games or work. Judgments are often hastily and inaccurately made, through lack of reflection and defective observation.

5. **Reason is prominent.** Although the first glimpses of reasoning are seen far back in the life of the infant when he cries because left alone, yet this faculty is the last to appear prominently.

III. MORAL DEVELOPMENT

1. The feelings should be carefully cultivated, as feeling is the root of doing. Pity prompts the act of charity.

2. Remember the lesson taught to the teachers of beginners. **Good habits** are as easy to form and as hard to break as bad ones. Therefore special attention should be given to them. Much crime is the fruit of bad habits sown in adolescence.

IV. SPIRITUAL DEVELOPMENT

1. **Faith is confirmed.** By patient, loving treatment and faithful study of God's word doubt disappears and faith is firmly founded on a reasonable basis.

2. **Christ's friendship is appreciated.** Christ is now the companion, who becomes more precious with experience. The self-denial and sufferings of Christ appeal strongly to the heart and increase the attachment of the soul to him.

3. **Christ's service is enjoyed.** The greatness of Christian service is recognized, and the work of extending the Master's kingdom is entered upon with high purpose and with great joy.

SUGGESTIONS FOR THE TEACHER

1. Organized adult Bible classes should be formed.
2. The sexes may be together, though separate classes are better.
3. Use the constructive imagination by having senior pupils make outlines and maps.
4. Questions given out to be solved or debated will interest the pupils.
5. Answer the "Why" with all the intelligence, care and sympathy possible.
6. Relate the religious instruction to present conditions in the home, the state and the individual life. Make the young man see his responsibility in facing the great questions in social and civil life.

TEST QUESTIONS

Describe physical life at this period.
Name some marks of social development.
Name four characteristics of intellectual development in this period.
How does attention at this time differ from the attention of the child?
How does the imagination express itself?
What does reason enable one to do?
Why should special attention be given now to the formation of habits?
Name three facts regarding spiritual development in this period.
Give at least five suggestions for teachers.

BLACKBOARD OUTLINE

Later Adolescence	I. Physical and Social Development	(1) Full Height (2) Athletics, Politics, Societies
	II. Intellectual Development	(1) Intellectual Age (2) Attention Now Voluntary (3) Memory Systematic (4) Imagination Constructive (5) Reason Prominent
	III. Moral and Spiritual Development	(1) Faith Confirmed (2) Christ's Friendship (3) Service Enjoyed

LESSON X

The Child Prepared for the Teaching

In preparing to teach the child and in preparing the child for the teaching the teacher must have regard for five fundamental principles.

I. ATTENTION

Perhaps while teaching a boy takes a little bird out of his pocket; the lesson is no longer attended to, and one might as well talk to a row of tenpins. Nothing is heard, although the teacher speaks even more distinctly than before. The boy is not giving attention. Some rival of the teacher has won the day and has secured his attention.

Knowing how useless it is to teach without attention, the teacher must do one of three things:

1. Give up the lesson and acknowledge defeat.
2. Use the more interesting thing to recapture the attention.
3. Make the lesson so interesting that the pupils will voluntarily turn from their choice to yours. This requires skill and practice.

Attention may be voluntary or involuntary, given or compelled. One may give attention because he wants to or because he ought to or has to. The attention of children is involuntary; they attend only to what specially interests them. Their attention cannot be compelled for a long period. For this reason lessons should be short and varied. Inattention is a warning that ability to concentrate has been lost.

Attention is the first essential to any teaching.

II. INTEREST

Since the child cannot be forced to give attention, he must do so willingly. He will listen for an hour to a wonderful fairy tale, but not for ten minutes to arithmetic. Why?

The play element. · He never tires of play. The more the teaching combines the principles of story and play, the more interest the child will give. Whenever the teacher wishes to give a difficult intellectual pill, let it be sugar-coated with that in which the child is most interested. The tactful teacher will present Christ as the babe to the child, Christ

as the hero to the boy of twelve, Christ as the friend and teacher to the lad of eighteen, Christ the Saviour of men to the adult.

Interest creates attention. Keep the child's interest if you want his attention.

III. THE POINT OF CONTACT

1. New knowledge must be related to the old. An old myth relates that the earth rested on the back of a strong man, who, in turn, stood upon the back of an elephant, which rested each foot on a huge tortoise. But when the question arises, "Upon what did the tortoise stand?" and there is no answer, the story becomes unsatisfactory and useless, because of the lack of a solid foundation. When ideas come into the mind, a foundation experience must be there to which the new ideas can connect themselves, or they will sink out of consciousness. To teach a new idea without relating it to the old is like pouring water through a sieve. Just a very little portion may remain on the wires, but not enough to use. To teach the idea "transparent," without explaining the idea of "like glass," would mean nothing to the child.

2. Teaching must be related to the child's experiences. That is, new knowledge must be built on the old. A child cannot understand what his own experience does not interpret. He can understand the love of Jesus only so far as he can see the love of father and mother in their care of him. What does "lily of the valley" mean to the child that does not even know grass? Jesus built new knowledge on the old. When he called the fishermen to become disciples, he told them that they should be fishers of men. This reference to their own experiences helped them to understand their new calling. To the farmers Christ talked of sowing seed.

IV. LANGUAGE

Simple language must be used, for every unusual word breaks the chain of thought. The child sang "God's love is fishin' for me," because the word, as he understood it, attached itself to some experiences of his down at the mill pond. The word "sufficient" had failed to perform its mission because it was not recognized. Jesus, in explaining the word "neighbor," gave a story first to explain the idea, then the word "neighbor" was properly understood. The meaning of such words as love, home, mother, grows with our experience.

TEST QUESTIONS

Explain the importance of attention.
How shall we secure attention?
What is the difference between voluntary and involuntary attention?
How may the child's interest be awakened?
What do we mean by the point of contact?
Show how Jesus used this principle in teaching.
What kind of language should be used? why?
How did Jesus make the meaning of words clear?

BLACKBOARD OUTLINE

The Child Prepared for the Teaching

I. Attention

II. Interest

III. Point of Contact
- (1) New Knowledge Related to Old
- (2) Teaching Related to Experience

IV. Language

PART V

The Teacher

LESSON I

The Teacher's Teacher

The teacher may know his Bible thoroughly and interpret his pupil intelligently, but this is not enough; to teach effectively he must follow the method of the master Teacher. To teach as Jesus taught is to succeed.

1. **Jesus knew his theme.** He knew the truth as no other man ever knew it. He had a thorough mastery of the Scriptures. He spoke as one who had a message, and therefore had a right to speak. There was never any doubt about what he wished to say. "I and my Father are one" (John 10 : 30), "He that hath seen me hath seen the Father" (John 14 : 9), "No man cometh unto the Father, but by me." (John 14 : 6.)

2. **Jesus knew his pupils.** He adapted his teachings to their experiences. To farmers he spoke of sowing seed or planting vineyards (Matthew, ch. 13); to shepherds, he spoke of lost sheep (Luke 15 : 3–7); to the housewife he spoke of a broom and a candle (Luke 15 : 8–10). By means of these pertinent illustrations he taught important truths.

3. **Jesus appreciated the good in his pupils.** When he saw Nathanael approaching one day, the Master said, "Behold an Israelite indeed, in whom is no guile." (John 1 : 47.) Certainly Nathanael had some faults, but Jesus, finding the good, approached him through sympathy and appreciation; and Nathanael became a disciple.

4. **Jesus' teaching was simple,** but full of meaning. Much of it was in story form. Commonplace occurrences of everyday life were used to interpret Scriptural truth. A woman patching an old coat, (Matt. 9 : 16); children playing in the market place (Matt. 11 : 16); a man finding a treasure in the field (Matt. 13 : 44)—these and other like illustrations made his teaching attractive and readily understood.

5. **Jesus varied his method** with the time and the hearers. At the well side he spoke to the woman of Samaria socially and taught her incidentally, proclaiming a great truth. (John, ch. 4.) To the worshipers in the synagogue on the Sabbath, he expounded the Scriptures in lecture

form. He taught the disciples as they walked or dined together, testing them with questions to clarify their ideas.

6. **Jesus taught by his personality.** More important than his method was the influence of his life. Why should twelve uneducated men of different dispositions care to follow him daily? Not for earthly gain, for Jesus told them he had not where to lay his head. He had won their love by his goodness, his sympathy and appreciation. Did he not note the widow's mite? Did he not appreciate Mary's loving gift of spikenard? Did he not love most where love was needed most? Was he not at all times the sympathetic friend, and unselfish in his service for all? It was this winsome personality of the master Teacher that we need most to imitate.

TEST QUESTIONS

How may the teacher add to the effectiveness of his teaching?
How was Jesus' knowledge of his theme shown?
How did Jesus adapt his teaching to the needs of the pupils?
Tell how Jesus showed his appreciation of the good in his pupils.
How did Jesus make his teaching clear?
Tell three instances which show how Jesus varied his method.
What effect had his personality on his teaching?

BLACKBOARD OUTLINE

The Teacher's Teacher	JESUS	1. Knew His Theme 2. Knew His Pupils 3. Appreciated the Good in His Pupils 4. Taught in Simple Form 5. Varied His Method 6. Taught by His Personality

LESSON II

The Teacher and His Text-Book

In order to be in closest harmony with the master Teacher the Sunday-school teacher's mind and heart must be richly stored with God's word.

I. He must study the Bible for the strengthening of his spiritual life. Sunday-school teaching is spiritual work. He who would succeed in it must have spiritual life. This can be found only in communion with God through his word. The faithful teacher will often take the attitude of Samuel, "Speak, Lord; for thy servant heareth."

It is more important that we hear God speak to us than that we speak to him. The disciples as they journeyed to Emmaus on that eventful day said little to the Lord, who walked by their side—just enough to reveal the depth of their need. Then they listened while he expounded unto them the Scriptures, and when he had left them, they said one to another, "Did not our hearts burn within us, while he talked with us by the way, and while he opened unto us the scriptures?" It is in this waiting before God with the open word that the teacher will have his most needed preparation.

II. He must study the Bible to meet the needs of his pupils. As he meditates on the word his thought will go out to the members of the class, and often will he ask, "What important teaching is there here for my pupils?" "Will this truth meet the peculiar needs of Mary?" And many times the prayer will be offered, "O Lord, open my eyes, to see the message that I am to carry to those whom thou hast called me to teach."

In order to have a working knowledge of the Bible the teacher must study the word systematically.

Four methods of Bible study will be found helpful.

1. **He should read the Bible consecutively,** beginning at Genesis and reading through to Revelation. This will save him from passing by any portion of the inspired word, and will give him a knowledge of the book as a whole. That remarkable man of faith, George Müller, said that he had read the Bible through one hundred times, and always with increasing delight. The reading should be thoughtful, and the lessons should be applied to the life.

2. **He should study the Bible topically.** By use of a reference Bible and concordance or text-book he should bring together the texts bearing upon one subject, and compare Scripture with Scripture. If weak in faith, let him study the faith passages. If full of fears, let him study the "Fear nots." A Bible teaching understood through such personal study will mean ten times more to him than the same teaching explained to him by another.

3. **He should study the Bible by biographies.** Abraham, Joseph, Moses, David, Christ, Paul and scores of other Bible characters offer material of fascinating interest. The appreciative study of these lives will ennoble the thought and inspire to self-sacrificing toil.

4. **He should study the Bible by books.** No other method will bring so large returns of knowledge and spiritual help. Each of the sixty-six books has its own message for our lives.

In order to quicken spiritual life and equip one's self for service, the Bible must be read:

(*a*) Diligently. (John 5 : 39.)
(*b*) Prayerfully. (Ps. 119 : 18.)
(*c*) Thoughtfully. (Ps. 119 : 97–100.)
(*d*) Believingly. (Ps. 119 : 18.)
(*e*) Obediently. (John 7 : 17.)

TEST QUESTIONS

Give two reasons why the teacher should study the Bible.
How is the teacher's life helped by Bible study?
How will Bible study help his pupils?
Name four helpful methods of Bible study.
What is meant by consecutive Bible study?
What is the value of topical Bible study?
How may we be helped by biographical study?
What is the value of the study of the Bible by books?
Give five brief rules for Bible study.

BLACKBOARD OUTLINE

The Teacher and His Text-Book	I. Study for Spiritual Help	1. Consecutively	(*a*) Diligently
		2. Topically	(*b*) Prayerfully
		3. Biographically	(*c*) Thoughtfully
	II. Study for Pupils' Needs	4. By Books	(*d*) Believingly
			(*e*) Obediently

LESSON III

The Teacher and the Pupil

Two violins which separately give forth beautiful music, when played together may produce discord, because they are not in tune one with the other. So the teacher and child will produce no melody of life and progress unless they are in harmony.

In order to have harmony four things are necessary:

1. **Sincerity.** Children are instinctively keen in their judgment of character. They will make friends with some strangers and shun others. One of the best recommendations of the teacher is the fact that the children love her. Shams are easily detected and severely condemned. What the teacher really is and what she does through the week may make or destroy the teaching of the thirty minutes on Sunday. The depth from which the lesson comes has its effect in measuring the depth to which the lesson sinks.

2. **Sympathy** must be twin to sincerity. The teacher who would succeed must enter into the life of the child. Interest in the family of a boy often counts more than what is done for him personally. A favor shown to a boy's mother, a bit of help or loving sympathy, or the eating of a meal in the house, may serve as a powerful link to bind the boy's heart to the teacher's. The teacher may find out in this way that the so-called "bad boy" is a Saul of Tarsus, awaiting the proper direction of his energy and leadership. We need to learn a lesson from Jesus' entering into the life of the Bethany home.

3. **Standards of right.** What children see they imitate. One need only watch children "playing school," to observe how unconsciously they have absorbed the manner and speech of the public-school teacher. Like teacher, like class. In the moral sphere, the Sunday-school teacher represents to the child the concrete illustration of what is right and good, of justice, honor and other virtues. "Teacher says it," or "Teacher does it," is to the child sufficient reason for any action. If the teacher wishes his class to swing toward any standard of right, he must lead the way.

4. **Careful class management.** The teacher who would cure class disorder and learn the secret of happy class work, should remember four things:

(*a*) **The teacher should be prepared.** The poorly prepared teacher will quickly lose his grip; the pupils will know it and will lose respect for him.

(*b*) **The pupil should be trusted.** He should learn that the teacher believes in him. If right things are expected of him, he will be encouraged to do right.

(*c*) **Quiet firmness** will make more friends than indulgence that may be quickly followed by undue severity. Quietness reflects quietness. Quietness compels quietness.

(*d*) **Positive training** counts for more than negative. One "do" is worth a dozen "don'ts." It is always wiser to suggest a better thing to do rather than simply to call attention to a wrong action. Effort should be appreciated and commended, and sometimes rewarded, but the desire for reward should not be permitted to become the prime motive of action.

Above all, let the teacher keep in mind the wise words:

"Do not look for wrong and evil,
You will find them if you do.
Look for goodness, look for gladness,
You will find them all the while.
If you bring a smiling visage
To the glass, you'll get a smile."

TEST QUESTIONS

Why is harmony between the teacher and the child a necessity?

Name two qualities of the Sunday-school teacher that will influence the lives of the pupils.

What is the value of the teacher's sincerity?

How may the teacher's work be helped by her sympathy?

Why is it important that the teacher should have high standards of right?

What are the remedies for class disorder?

Why should we give positive training rather than negative?

BLACKBOARD OUTLINE

The Teacher and the Pupil	1. Sincerity	
	2. Sympathy	
	3. Standards of Right	
	4. Class Management	(*a*) Teacher Prepared (*b*) Pupil Trusted (*c*) Quiet Firmness (*d*) Positive Training

LESSON IV

The Teacher's Personal Preparation

"A handful of good life is worth a bushel of learning." (George Herbert.)

In order to make his influence count for most in the life of the child, the teacher must see that there is nothing lacking in his personal equipment.

1. **Physical preparation.** Enthusiasm fails and irritation increases when one is tired. The King's business demands the best physical conditions. Rest is needed to steady the nerves; good digestion is necessary to keep one joyful and optimistic. A careful, neat appearance is also an aid to good teaching. Sometimes a lesson has been spoiled by a slovenly manner, a too attractive hat, or an unusual dress. A pleasing voice and a winsome manner, with plenty of smiles, suggest victory.

2. **Intellectual preparation.** The teacher will need a knowledge of the child, knowledge of educational methods and a knowledge of the Bible as a whole. Thus he will be able to relate the lesson to its surroundings and to give the proper values to events. Reading about related subjects and current events will supply original illustrations for the work. The teacher who does not thus prepare will find the class wandering into other pastures, where they will find desired food.

Training is a necessity. Many claim that teachers are born, not made. To an extent this is true. A person who has no desire to teach, dislikes children and has no patience nor interest, will never be made into a

teacher any more than a totally blind man can cultivate the sense of sight. One who has a desire to teach and a love for children may unconsciously carry out the principles of education to an extent through instinct, and thus become a good teacher, but with these two qualifications and a training built upon them the best results may be expected.

Lesson helps are not everything. With the Bible, prayer and a knowledge of the class, a plan suited to your class may be produced. The God who transformed unlearned fishermen into flaming evangelists can and will do the same for us if we are in earnest.

3. **Spiritual preparation** is the most important. "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass." (I Cor. 13:1.) The foundation motives of teaching must be pure. A teacher's reason for entering on his work should be the joy of service for the Master and the desire to lead others into the new life, without which all success is failure. Classes have frequently been held together by ignorant men whose power lay in their simple spirituality.

This power can be gained in only one way. We reflect the company we keep. We must walk with God daily, have quiet talks with him and make the study of his word our daily spiritual food. Skillful methods will never make up for spiritual deficiency. God will not place his spiritual power in vessels unprepared and unclean.

Nights of agonizing in prayer may be a part of the price of your influence in a boy's life, but the compensation makes sacrifice a joy. To know that one has helped a soul to find God is the greatest happiness. (Ps. 126 : 5, 6.)

"We must not hope to be mowers
And gather the golden ears,
Unless we have first been sowers,
And watered each furrow with tears."

TEST QUESTIONS

What physical preparation is needed by the teacher?
What intellectual preparation should he make?
In what sense are teachers born?

What two qualifications are necessary to the Sunday-school teacher?
What is the most important preparation for Sunday-school teaching?
What should be the motive of the Sunday-school teacher?
How may spirituality be gained?

BLACKBOARD OUTLINE

The Teacher's Personal Preparation	1. Physical Preparation 2. Intellectual Preparation 3. Spiritual Preparation

LESSON V

Teaching Principles

The builder of bridges, tunnels and railroads must study the foundation principles before beginning to erect his structure. It is even more necessary that the teacher, who is to build character, shall know the principles that make character.

Three basic principles must be kept in mind:

I. **Knowledge advances through four logical stages.** All knowledge reaches the soul by way of the five senses: sight, hearing, taste, touch and smell. Through these we have sensations, and from sensations the four steps to knowledge are taken.

1. **Perception.** Some cause in the outer world stimulates one of the senses; this produces a sensation. When this sensation reaches the brain, it is interpreted and we call it a perception. For instance, I hear a sound. My brain recognizes it as coming from a violin, and I have a perception of a violin. If I will now use other senses and handle the violin and look at it, the perception will be strengthened.

2. **Conception.** From a number of perceptions I take one or more common features, put them together and call the combination a conception. For instance, I hear the piano, the violin and the flute, and get the general idea or conception of music.

3. **Judgment.** By comparing several conceptions or perceptions a judgment is formed. I have the percept "rose," and the concept "flower." I compare these and reach the judgment, "A rose is a flower."

4. **Reasoning.** The comparing of judgments produces reasoning. I know that Jesus gave sight to the blind, that he cured the paralytic, that he cleansed the leper, that he restored the widow's son to life, so I conclude that Jesus is man's helper in sorrow.

As our judgments and reasonings depend primarily on the number and accuracy of our percepts, it is of the greatest importance that the Sunday-school teacher appeal to as many senses as possible. He should reach the ear through speech and music, the eye through pictures, blackboard and maps, the hand by models and manual work, and other senses in appropriate ways.

II. Knowledge is acquired only through self-activity. The child who is carried along without being permitted to try his own little legs will be a weakling. No amount of exercise which James takes will develop John's muscles. And so in mental development. No amount of hard work by the teacher can take the place of the pupil's own efforts. The great business of the teacher is to set the pupil to thinking. The teacher's explanations are useless unless the pupil rethinks what is taught. The teacher must stimulate the pupil's mind and arouse the spirit of inquiry. Jesus did. (John 4 : 1–26.) If a thirst is created, it is unnecessary to teach a child to drink.

The learner should so master the thought that he can express it in his own language.

III. Knowledge must be understood and used, or it will be lost. The new truth must become a part of our mental equipment, even as the meat we have for dinner becomes a part of our blood. It should make us mentally and spiritually stronger for the next task. We should ask about the new knowledge. What is the good of it? How can I use it? Knowledge is not one's own until it is applied to the daily life. We know by doing. (John 7 : 17.) Jesus said, "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man." (Matt. 7 : 24.) "Truth so studied cleaves to the memory, quickens the intellect, fires the heart, shapes the character and transforms the life."

TEST QUESTIONS

What three basic principles should be remembered?
How does knowledge reach the soul?
Explain the meaning of perception.
How is a conception formed?
How are judgments formed?
How do we reason?
How is knowledge acquired?
What use should be made of new knowledge?

BLACKBOARD OUTLINE

Teaching Principles
- I. Four Stages of Knowledge
  1. Perception
  2. Conception
  3. Judgment
  4. Reasoning
- II. Knowledge Acquired Through Self-activity
- III. Knowledge Must Be Understood and Used

LESSON VI

Methods of Teaching

Principles are general truths. Method is the manner of applying the principles to the specific lesson. Did you ever see a child wearing a coat intended for a larger person without any remodeling? The fault was not with the coat. It may have fitted perfectly the one for whom it was made, but it has not been adapted to its new duties. So we find our methods need to be adapted to the lesson and the pupil. A method successful with one may be a failure with another. The best method is the combination of all.

The four methods may be grouped as follows:

1. **The recitation method.** This presupposes a lesson prepared at home from Bible or quarterly. The teacher merely becomes a quiz leader for a set of questions which the pupils know. This is the poorest form of teaching. It suits the lazy teacher best. It requires the least work on his part, and, although the conscientious pupil may study at

home and may have a store of Bible facts in mind, the lesson period will be of small benefit to him.

2. **The lecture method.** For little children, this method takes the story form, while for the adult it is the explanation and application of the lesson. The success of this method depends on the teacher. It has both advantages and disadvantages. It is sometimes successfully adopted in large classes. When used by a gifted teacher, it may do much to hold adults in the school. On the other hand, the teacher may simply entertain without instructing. When this method is adopted, effort on the part of the pupil is not essential.

3. **The question method.** Used by the great Greek teacher Socrates with success. By his wonderful questions he showed his pupils what they did not know, and roused their interest to find out for themselves. Questions:

(*a*) **Arouse interest;** so may be used to advantage at the beginning of the lesson. Jesus met the questions of the priests and scribes with a counter-question for a starting point. "Whose image and superscription hath it?" was his query of those who asked him about the tribute money. (Luke 20 : 24.) "How readest thou?" was his beginning with the inquiring lawyer. (Luke 10 : 26.)

(*b*) **Reveal to the teacher the point of contact.** He must find out the condition of the pupil's mind in order to connect the new truth with what the pupil already knows.

(*c*) **Test the knowledge of the pupil.** In no other way can we tell whether the pupil has grasped the truth the teacher has tried to impart. (Matt. 13 : 51; 16 : 9–12.)

(*d*) **Stimulate the thought of the pupil.** A good question will make the pupil think. (Matt. 9 : 28.) A poor question may suggest the answer. The following are weak questions:

Did Jesus change the water into wine?
Were the servants directed to obey him?

If the teacher would have the pupil think, let him put the questions in this form:

What miracle did Jesus perform here?
What command did Mary give to the servants?

The poorly prepared teacher does all the talking. The partly prepared teacher is content to ask questions. The fully prepared teacher so stirs the thought of the pupils that they ask questions.

(*e*) **Lead to decision,** as in the case of Peter, to whom Jesus said three times, "Lovest thou me?" (John 21 : 15) and in the case of the disciples, when he inquired of them, "Whom say ye that I am?" (Matt. 16 : 15.)

4. **The special research method** is suited to adults of average intelligence, but can be adapted to children. The pupils are given topics—characters or places to study that they may bring the results to the class in writing. These essays the teacher should weave into one complete whole. The benefit is reaped not only as the essays asked for are prepared, but as the interested pupil seeks for the knowledge on his own responsibility.

The difficulty in securing **preparation at home** may be met by the following suggestions:

(*a*) **Assign to each pupil the subject that will interest him most.**

(*b*) **Appeal to the sense of duty.** The teacher's personal influence will have great weight.

(*c*) **Give full directions** and make the duty clear. The secret of success is in the assignment of definite tasks.

(*d*) **Expect the work to be done.** Appreciate any effort, however small, and use it in the lesson study.

TEST QUESTIONS

How do methods differ from principles?
What are the four methods of teaching?
Explain the recitation method.
What is the weakness of the lecture method?
For what purposes did Socrates use the question method?
Name five advantages of the question method.
What method is used by the poorly prepared teacher? by the partly prepared teacher? by the fully prepared teacher?
What is the special research method of teaching?
Give four suggestions for securing home preparation.

BLACKBOARD OUTLINE

Methods of Teaching

1. The Recitation Method
2. The Lecture Method
3. The Question Method
   - (*a*) Arouses Interest
   - (*b*) Reveals Point of Contact
   - (*c*) Tests Knowledge
   - (*d*) Stimulates Thought
   - (*e*) Leads to Decision
4. The Special Research Method.
   - (*a*) Assign Subjects
   - (*b*) Appeal to Sense of Duty
   - (*c*) Full Directions
   - (*d*) Expect Work

LESSON VII

Preparing the Lesson

"Remember, teacher, you are the best teacher some child will ever have." (Bishop Vincent.)

The teacher should approach the day's lesson with reverence and responsibility. It is his great opportunity. The problem is a more serious and difficult one than that of the public-school teacher, who has had years of training: more serious, because greater things are at stake; more difficult, because of limitation of time, equipment and authority. Eye to eye and heart to heart the teacher must face the great army of worldly interests, and conquer and control them long enough to carefully plant the seeds of real happiness and eternal life.

1. **Begin early.** The teacher should read on Sunday evening the lesson for the following week. This gives him time to become so saturated with the lesson that, like the sponge, he is overflowing with his message.

2. **Study the lesson text and context.** Look up the marginal references. Use a Bible dictionary and learn everything possible about persons, customs and places. Gather the lesson facts. Note the important truths. Pray for guidance. (John 16 : 13, 14.)

3. **Collect a variety of material,** incidents, stories, pictures, curios, explanations, etc. Find these in daily papers, magazines, personal experience, or nature. If the lesson is kept in mind, the illustrations will be found if one is alert.

After the material has been collected, the work of selecting and arranging begins.

4. **Plan to review the last lesson.** If the pupil recalls the facts and teaching and expresses them clearly in his own language, the teacher may well be encouraged. The pupil has become a learner. His restatement of the teachings will fasten them indelibly on his mind, and will give him a larger view of truth.

5. **Select a single truth** in planning the advance lesson and adapt it to the conditions and needs of the pupil. In the short lesson period the lesson should not only be completed, but be well completed. This is impossible if the attention of the pupil is distracted to many unrelated truths. Every story, song and illustration should help to hammer in the truth. If the course of the lesson is aimless, the result will be what we observe on the blotting pad—mere traces and suggestions, but nothing definite. "A recitation is almost valueless unless something definite is accomplished."

6. **Prepare the approach to the lesson.** This may be by picture, illustration, or question. Whatever the introduction, it should be related to the truth of the lesson, and should excite attention. Suppose the lesson is "Ananias and Sapphira." Begin by holding up a silver dollar and a counterfeit. Both look alike. Ring them on the table. The test will show the true value of each. Having thus gained the attention of the pupils, present the lesson on true and counterfeit Christians in the early church.

A question will often arouse interest and make a point of contact. For example: "Did you ever see a mouse trap? Baited with what? why? Did you ever see a man trap?" Then teach the evil of the saloon, with its tempting ball of light, its music and its free lunch.

7. **Connect the truth in every possible way with the pupil's known world.** Compare the size of Palestine and its climate with that of his own state. Contrast conditions and customs of Bible days with those of the present day. For high-school boys and girls relate the material to secular history, literature and science. For the adult

relate the lesson to the social and political institutions with which he is familiar.

8. **Plan to make the teaching move the pupil to action.** No lesson is complete without this. Give the pupil something to do—a right choice to make, a new grace to be cultivated, a new service to be undertaken. We should not, however, be disappointed if there are not visible results at the end of every lesson. The boy who is most deeply touched will often strive most to hide it. After a teacher had appealed to the members of his class to decide for Christ, one boy tore the decision card to pieces, but he signed a card the following week. The seed-sowing is ours; the harvest belongs to the Master.

TEST QUESTIONS

Why is the problem of the Sunday-school teacher more serious and more difficult than that of the public-school teacher?

Name eight steps in the preparation of the lesson.

Why should the teacher begin the preparation early?

What is the first step in lesson preparation?

Why should the teacher plan to review the previous lesson?

What kinds of material should be gathered?

Why is it important to select one vital truth?

How may an attractive approach to the lesson be prepared?

How may the truth be related to the pupil's known world?

What should be the result of the teaching?

BLACKBOARD OUTLINE

Preparing the Lesson	1. Begin Early to Collect Material	6. Prepare Approach
	2. Study the Lesson Text	7. Connect with Pupil's Knowledge
	3. Variety of Material	8. Move the Pupil to Action
	4. Plan to Review	
	5. Single Truth	

LESSON VIII

Illustrating the Lesson

Knowing that each additional sense appealed to adds to the strength of the impression made, the teacher will frequently appeal to the eye through pictures and blackboard work. The chalk pictures should be very simple and suggestive. No attempt should be made to draw faces or figures. The vivid imagination of the child will make a straight line into a man, whereas ludicrous figures distract from the thought of the lesson and cause disorder. Care must be taken to see that all illustrations convey to the mind of the child exactly what is intended.

Appeal through the sense of touch may be made through hand work, such as making scrapbooks, illustrating hymns and modeling maps.

But often better than either illustrations or hand work is the good story. The teacher who can tell a story has a tool with which he can produce splendid results.

There are three kinds of stories:

1. **The introductory story for lesson approach.**
2. **The illustrative story to fasten truth.**
3. **The story of the lesson itself.**

Ordinarily, not all these should be used in any one lesson.

The value of stories cannot be measured.

1. **They help to secure order and attention.**
2. **They enlarge the child's world.**
3. **They make things more real.**

A successful story must be:

1. **On a level with the hearer's experience.** Tell the little child about another child just like himself. Tell the boy about boys and what they do. Compare a new object with something with which the pupil is familiar.

2. **Adapted to the age of the hearer.** The child of five will ask for the same story, saying, "Tell it again." The child of ten, when told the same story a second time, will be apt to say, "Heard that; tell another." For the child of five, each detail in the tenth telling must be as in the first, or decided objection will be made.

3. **Calculated to appeal to the emotions,** in order that it may lead to action.

It should be remembered that striking repetitions often help to impress the truth. The conversation of Jesus with Peter by the lake is made more impressive by the repetition of "Lovest thou me?" and "Thou knowest that I love thee."

How to prepare the lesson story.

1. Know it.
2. Analyze the material.
3. Note the persons, the scenes and the events.
4. See in the mind's eye just what action follows at each step; see it as if an eyewitness.
5. Place the climax at the end.

The development of the hearer will determine the kind of story to be used.

1. **To the beginner,** who knows only home and mother and love, tell stories of child life, of mother, of birds, animals, flowers, stars.

2. **The primary child,** with his splendid imagination, will want more elaborate stories. Stories of the boy Samuel or the early life of Christ will meet the need.

3. **The youth,** with his ideals, demands heroes and adventure. Tell him the stories of Joseph, Paul and Jesus.

4. **The man,** who has learned to discipline himself and to appreciate future good, will appreciate stories of suffering, temptation and self-denial.

TEST QUESTIONS

How should the teacher appeal to the sense of sight?
By what means may he use the sense of touch?
Name three kinds of stories.
In what three ways are stories helpful?
Give three elements in a successful story.
Name five steps in preparing a lesson story.
What kinds of stories should be told to beginners?
What kinds of stories will appeal to the youth?
What kinds of stories are required by those who have reached manhood?

BLACKBOARD OUTLINE.

Illustrating the Lesson	Kinds of Stories	Value of Story	Successful Story
	1. Introductory 2. Illustrative 3. Lesson Story	1. Order and Attention 2. Enlarges World 3. Makes Real	1. Touches Experience 2. Adapted to Hearer 3. Appeals to Emotions

LESSON IX

The Teacher's Responsibility

In one of the Greek races a lighted torch was carried by a runner who in turn pressed on to carry it to another, while he disposed of it to a third, and so on—so the Sunday-school teacher has received a light that he must eagerly carry to other lives. "Freely ye have received, freely give."

The Sunday-school teacher has been called of God to a position of high responsibility. (I Cor. 12 : 28.) He is appointed to teach the most important truths given to men. Like the minister of the gospel, he is a shepherd of immortal souls. He has accepted the divine appointment, and in so doing has pledged his love, his talents and his self-sacrificing efforts to the accomplishment of the work.

The compensations are adequate. "God is not unrighteous to forget your work and labor of love." The old gardener dug and fertilized about the roots of the tree and declared that he was digging for apples: he reaped the reward of his labors, for the tree yielded richly. So the teacher who digs about the hearts of children, destroys the weeds and provides spiritual nourishment, will reap a rich harvest.

The teacher has:

1. **Responsibility to the child.** To meet this obligation the teacher must be:

(*a*) Tactful.
(*b*) Sociable.
(*c*) Studious.
(*d*) Earnest.
(*e*) Spiritual.

2. **Responsibility to the school.** To meet this obligation the teacher must be:

(*a*) Regular in attendance. Pupils who know that they can depend on their teacher's presence will themselves be more regular in attendance. Superintendents who are never required to find substitutes for a teacher will respond in grateful appreciation and will be encouraged to do their best for the school.

(*b*) Early in attendance. The teacher who fails to reach the school in time to have a pleasant talk with the pupils before school opens misses a large opportunity.

(*c*) Earnest and loyal in work. The school needs the most devoted interest and most thorough work of every teacher.

3. **Responsibility to the Master.** Workers together with God dare not do poor work. We must not offer our Master anything less than our best.

The teacher who would meet this responsibility should:

(*a*) Live a pure life.

(*b*) Cultivate a winsome personality.

(*c*) Speak often to God. There will be much private prayer for the pupils. He will enlist the assistance of Christian pupils and have them pray for other members of the class. He will pray much for the spirit of wisdom and power.

The teacher's responsibility is ended only when he has done his best. In the ancient Roman quarries belonging to the emperor a skilled judge was always on hand to examine the blocks cut by the laborers. The perfect ones for the ruler's use were marked "probante" (approved); those containing flaws in quality or workmanship were marked "reprobatum" (worthless), and were cast aside. "Study to show thyself approved unto God, a workman that needeth not to be ashamed."

TEST QUESTIONS

To what great work has God called the teacher?
In accepting the appointment as teacher what pledge is implied?
How may the teacher meet his responsibility to the child?
How may he meet his responsibility to the school?
How may he meet his responsibility to the Master?
When is the teacher's responsibility ended?

BLACKBOARD OUTLINE

The Teacher's Responsibility	1. To the Child 2. To the School 3. To the Master

LESSON X

The Complete School for the Trained Teacher

1. **A spiritual atmosphere** will pervade the school. The singing will be worshipful, the Bible reading will be reverent and a joyous sense of God's presence will be experienced by all.

2. **Every member of the church** will have a place in the complete school, from the babes in the Cradle Roll to the grandparents in the Home Department.

3. **A competent executive force.** The officers of the complete school will all have definite duties to perform, and will have the ability, force and faithfulness necessary to carry on their work.

4. **Graded departments.** Each department of the complete school will be distinct and have a full equipment. The teaching will be graded, and there will be graded or supplemental lessons. "The complete Sunday school is one that provides for the needs of its pupils at each stage of their development, and provides for its own perpetuation as a school."

5. **Programmes.** Supplemental to the lesson will be studies on special topics, missions, temperance, etc. Lengthy talks from the desk will be avoided, but summaries will be made often and varied programmes will be arranged to avoid monotony.

6. **Special days** will be observed in special ways. Christmas will be a giving celebration. Rally Day, Decision Day and other important times will be marked with special services.

7. **Open all the year.** Changes as to length of session and time of school will be made, but it will be an all-the-year-round school.

8. **Teachers' meetings** will be well attended for two reasons:
(*a*) Profitable programmes will make it worth while to come.
(*b*) A sense of duty will bring the faithful teacher.

9. **Every teacher trained.** All the teachers will have taken an approved training course for which a diploma will be held, and the future teaching force will be provided for by a permanent teacher-training class in the school.

10. **Installation of teachers and officers.** Because of the importance of the work to which teachers and officers are called, a public recognition service and installation should be arranged for.

11. **The complete school will be a spiritual force in the community.** Christ will be honored in the lives of teachers and officers and pupils, and the community will be purified through their influence.

12. **The aim of the complete school:**

"Every pupil a Christian.
Every Christian a worker.
Every worker trained."

TEST QUESTIONS

How will the spirituality of the school be shown?
Who should be in the Sunday school?
How will the competence of the officers be evidenced?
What grading will be done in the school?
What programmes will be provided?
What special days will be observed?
How long will the school be open?
Why will the teachers' meetings be attended?
What training will be required of teachers?
How will teachers and officers begin their work?
What will be the influence of the school on the community?
What should be the aim of the complete school?

BLACKBOARD OUTLINE

The Complete School

1. Spiritual Atmosphere
2. Every Member of the Church Present
3. A Competent Executive Force
4. Graded Departments
5. Programmes
6. Special Days
7. Open All Year
8. Teachers' Meetings Attended
9. Every Teacher Trained
10. Installation of Teachers and Officers
11. Spiritual Force in Community
12. Aim of Complete School

REFERENCE BOOKS

Bible History

"A Dictionary of the Bible," Davis.
"How we Got our Bible," Smyth.
"Manual of Bible History," Blaikie.
"Bible Study by Periods," Sell.
"Life and Times of Jesus," Edersheim.
"Life of Jesus Christ," Stalker.
"History of the Apostolic Church," Thatcher.
"Life and Epistles of St. Paul," Conybeare and Howson.
"St. Paul, His Life and Time," Iverach.

Bible Geography

"Historical Geography of the Holy Land," Smith.
"The Holy Land in Geography," MacCoun.
"Historical Geography of Bible Lands," Calkin.

Bible Institutions

"The Temple, Its Ministry and Services," Edersheim.

The Sunday School

"How to Conduct a Sunday School," Lawrance.
"The Pedagogical Bible School," Haslett.
"Yale Lectures on the Sunday School," Trumbull.
"The Bible School," McKinney.
"The Organized Sunday School," Axtell.
"The Sunday School in the Country," Faris.

The Pupil

"The Unfolding Life," Lamoreaux.
"A Study of Child Nature," Harrison.
"The Point of Contact in Teaching," Dubois.
"Talks to Teachers on Psychology," James.
"From One to Twenty-One," Murray.

The Teacher

"Teaching and Teachers," Trumbull.
"The Making of a Teacher," Brumbaugh.
"The Seven Laws of Teaching," Gregory.
"The Sunday School Teacher," Hamill.

The Superintendent

"What a Superintendent Can Do," Howard.

The Home Department

"With Home Department Workers," Fergusson.

The Organized Bible Class

"The Adult Bible Class," Pearce.

The Westminster Course of

Supplemental Lessons

Edited by J. R. MILLER, D.D.

SUPPLEMENTAL LESSONS FOR THE PRIMARY DEPARTMENT

PART ONE, by MARION THOMAS

Price, 25 cents, postpaid

FALL QUARTER.—God's Love and Care. Love to God. God's Love.
WINTER QUARTER.—Love to Others. Hymns.
SPRING QUARTER.—Test of Love. Prayer. Review of Year's Work.

For Pupils' Use.—Picture Supplement, 5 cents a set

PART TWO, by M. FLORENCE BROWN

Price, 25 cents, postpaid

FALL QUARTER.—Love to God. The Story of the Birth of Christ.
WINTER QUARTER.—Love to God. The Shepherd Psalm (begun).
SPRING QUARTER.—The Shepherd Psalm (completed).. Prayer. Review of Year's Work.

For Pupils' Use.—Picture Supplement, 5 cents a set, postpaid

SUGGESTIONS FOR TEACHING SUPPLEMENTAL GRADED LESSONS IN THE JUNIOR DEPARTMENT

FIRST YEAR, by JOSEPHINE L. BALDWIN

Price, 25 cents, postpaid

SECOND YEAR, by FREDERICK G. TAYLOR

Price, 25 cents, postpaid

Supplemental Lessons

FOR THE UPPER GRADES OF THE SUNDAY SCHOOL

Edited by J. R. MILLER, D.D.

By the Rev. E. MORRIS FERGUSSON

Each year's course in pamphlet form.

Price, 15 cents, postpaid

FIRST YEAR

The Old Testament.
Old Testament History, Creation to David.
Old Testament History, Solomon to Hezekiah.

SECOND YEAR

The Land of Palestine.
Old Testament History, Isaiah to John the Baptist.
Life of Jesus Christ.

THIRD YEAR

The Story of Jerusalem.
The Spread of the Gospel.
The New Testament.

FOURTH YEAR

Heroes of the Church.
Heroes of the Reformation.
How We Got Our Bible.

Presbyterian Board of Publication

Philadelphia	**Chicago**	**San Francisco**	**Pittsburg**
New York	**St. Louis**	**Nashville**	**Cincinnati**

The Westminster Series of

Sunday-School Manuals

A brief, inexpensive series of Sunday-school manuals for the teachers and officers of the school and for teacher-training classes. They are well adapted also for individual reading and study.

THE ADULT BIBLE CLASS

ITS ORGANIZATION AND WORK

By W. C. PEARCE

Adult Department Superintendent International Sunday School Association

Price, 25 cents, postpaid

An eighty-seven page book, with the following contents:

The Adult Bible Class Movement	Duties of Class Officers and Committees
Class Organization	Class Meetings
How to Organize	Class Activities
The Class Constitution	Appendix—Samples of Printed Matter

MR. MARION LAWRANCE says: "I can conceive of no phase of the work that is not here considered and treated in a helpful way. Mr. Pearce is devoting his life to this work and all who desire information will do well to read what he has said and follow in the path he marks out."

THE TEACHER-TRAINING CLASS

By FRANKLIN McELFRESH, D.D. **Price, 10 cents, postpaid**

SPECIAL DAYS IN THE SUNDAY SCHOOL

By ALLAN SUTHERLAND **Price, 10 cents, postpaid**

WHAT A SUPERINTENDENT CAN DO

By PHILIP E. HOWARD **Price, 10 cents, postpaid**

THE SUNDAY SCHOOL GRADED

By A. H. McKINNEY **Price, 10 cents, postpaid**

THE SUNDAY SCHOOL IN THE COUNTRY

By JOHN T. FARIS **Price, 10 cents, postpaid**

FOR HOME DEPARTMENT WORKERS

By E. MORRIS FERGUSSON **Price, 10 cents, postpaid**

Presbyterian Board of Publication

Philadelphia **Chicago** **San Francisco** **Pittsburg**
New York **St. Louis** **Nashville** **Cincinnati**

MAY 21 1909

LB Ag '09

PREPARATION FOR TEACHING

A STANDARD COURSE *for* TEACHER TRAINING

By CHARLES A. OLIVER

PHILADELPHIA
THE WESTMINSTER PRESS
1909

Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: Sept. 2005

PreservationTechnologies
A WORLD LEADER IN PAPER PRESERVATION
111 Thomson Park Drive
Cranberry Township, PA 16066
(724) 779-2111

LIBRARY OF CONGRESS
0 014 745 224 A